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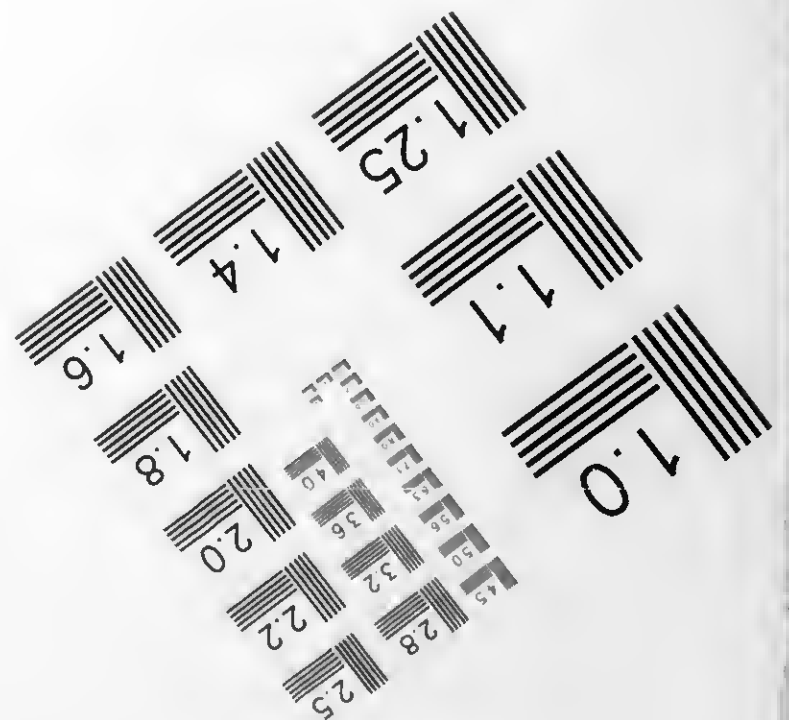
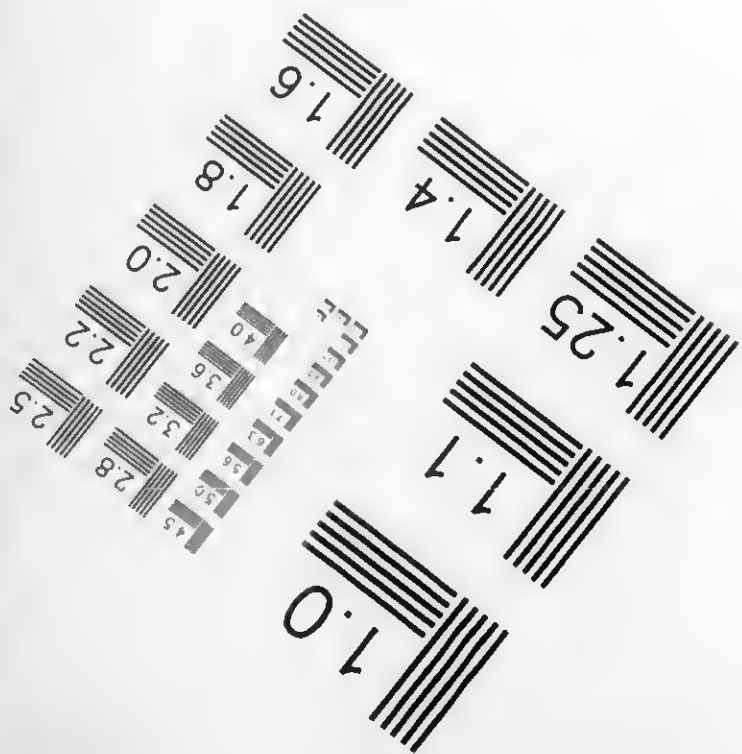
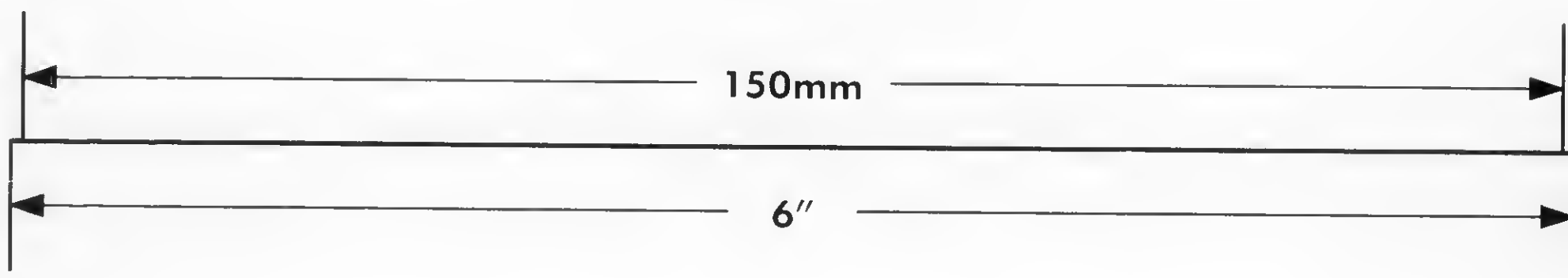
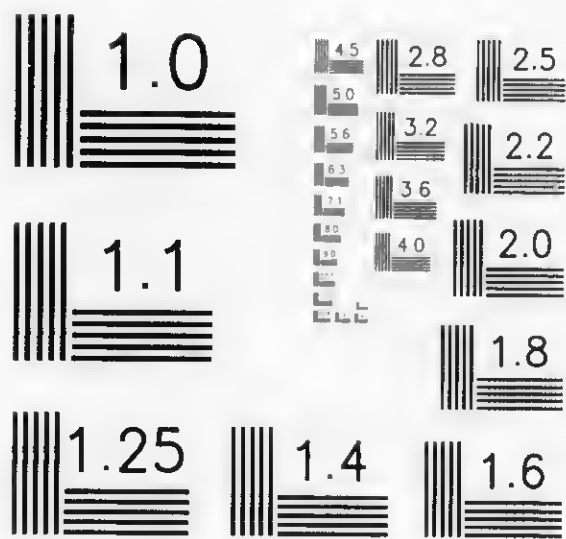
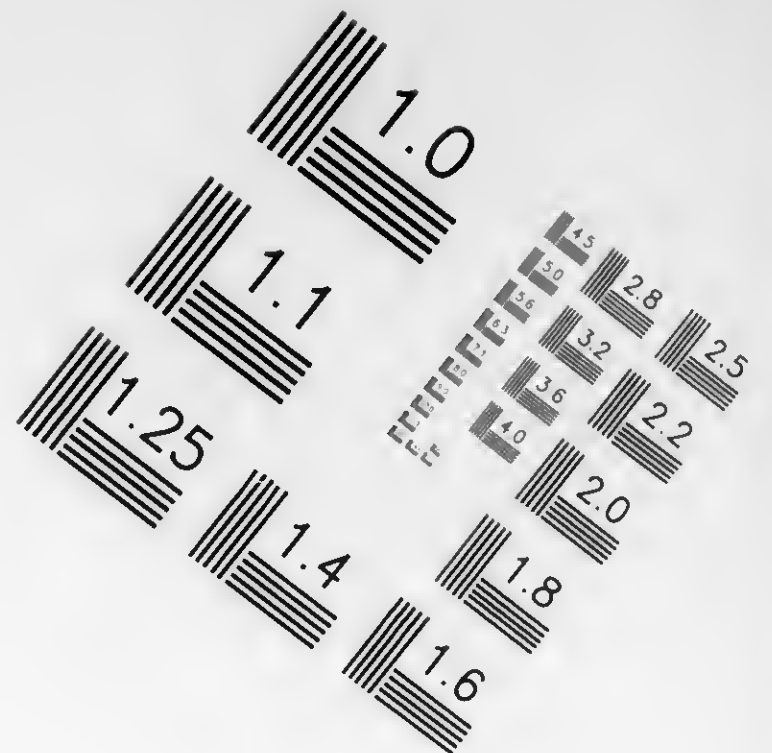
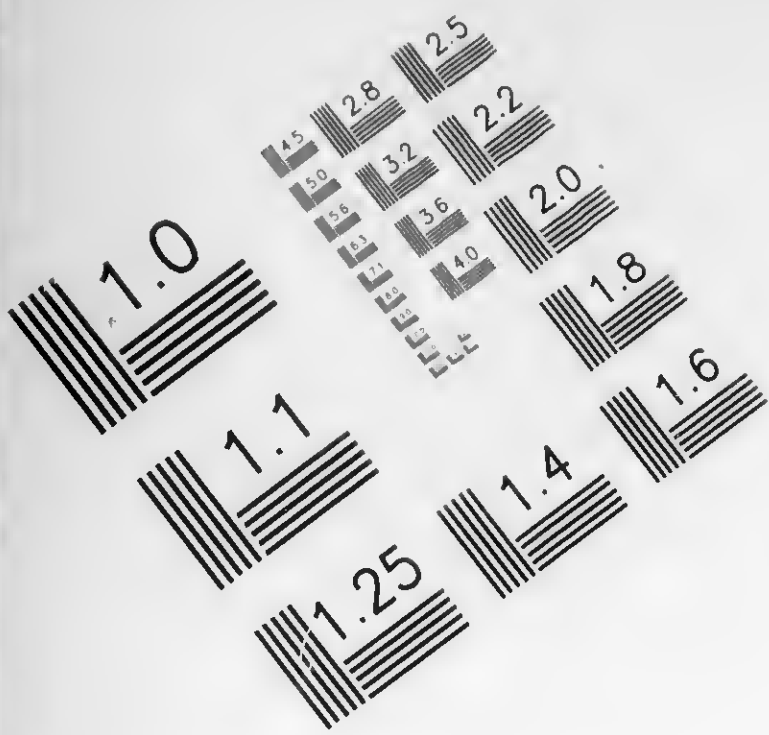
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**Guide to the Papers of Rabbi Robert  
L. Lehman (1927-2003)  
1928-2013**

**AR 25598**

**Processed by Dianne Ritchey and Jerry  
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**Descriptive Summary**

**Creator:** Lehman, Robert L.  
**Title:** Rabbi Robert L. Lehman Collection  
**Dates:** 1928-2013  
**Dates:** bulk 1950-2002

<b>Abstract:</b>	The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.
<b>Languages:</b>	The collection is in English, German, and Hebrew.
<b>Quantity:</b>	9.75 linear feet
<b>Identification:</b>	AR 25598
<b>Repository:</b>	Leo Baeck Institute

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## Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadash in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

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## Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational



papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

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## Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

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## Access and Use

### Access Restrictions

Open to researchers.

### Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LCJ Online Catalog and click on the "Reserve" button.

### Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: [lbaeck@lbi.cjh.org](mailto:lbaeck@lbi.cjh.org)

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## Access Points

Click on a subject to search that term in the Center's catalog.

### Individuals:

Lehman, Robert L.

### Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Shalom (Chicago, Ill.)

Union of American Hebrew Congregations

### Subjects:

[Fasts and feasts--Judaism](#)  
[Jewish preaching](#)  
[Jews, German--New York \(State\)--New York.](#)  
[Jews--Education](#)  
[Jews--Education--United States](#)  
[Judaism and social problems--United States.](#)  
[Judaism--Study and teaching \(Higher\)--United States.](#)  
[Judaism--United States--Liturgy.](#)  
[Judaism--United States](#)  
[Kristallnacht, 1938--Anniversaries, etc.](#)  
[Rabbinical seminaries--United States.](#)  
[Rabbis](#)  
[Reform Judaism--United States](#)

### Places:

[Chicago \(Ill.\)](#)  
[Heilbronn \(Germany\)](#)  
[Schweinfurt \(Germany\)](#)  
[Washington Heights \(New York, N.Y.\)](#)

### Document Types:

[Clippings \(information artifacts\)](#)  
[Correspondence](#)  
[Essays](#)  
[Lecture notes](#)  
[Lists \(document genres\)](#)  
[Notes](#)  
[Photographs](#)  
[Programs \(documents\)](#)  
[Sermons](#)  
[Transcripts](#)

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## Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

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## Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

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## Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

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## Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

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## Container List

### Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

#### Arrangement:

Alphabetical.

#### Scope and Content:

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island



University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder Title	Date
1	1 Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2 Articles – Max Freudenthal	1928-1937
1	3 Books removed from collection	1923-1953
1	4 Correspondence	1989, 2002
1	5 Correspondence – Congregations and Personal	1956-1981
1	6 Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7 Correspondence – F-G	1954-1971
1	8 Correspondence – Jacob, Walter	1955-1969
1	9 Correspondence – Or Chadasch (Vienna)	2001-2002
1	10 Correspondence – S	1954-1970
1	11 Correspondence – W-Z	1961-1972
1	12 Graduation from Long Island University	1948-1949
1	13 Newspaper Clippings	1948
1	14 Taxes	1957-1961
1	15 Writings and Research	1947-1968

## Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

### Arrangement:

Divided into four subseries:

- Subseries 1: Early Career and Education, 1944-1957
- Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962
- Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
- Subseries 4: Late Career, 1969-2003
- Subseries 5: Conferences and Events, 1934, 1974-1996

### Scope and Content:

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

## **Subseries 1: Early Career and Education, 1944-1957**

**This subseries is in English and Hebrew.**

**1.2 linear feet.**

### **Arrangement:**

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Shalom (Chicago)
- D) Other Papers

### **Scope and Content:**

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Shalom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder Title	Date
1	16 Correspondence	1950-1953
1	17 Correspondence – Rivkin, Ellis	1954-1955
1	18 Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19 Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

**B) Student Rabbi Holiday Positions**

Box	Folder Title	Date
1	26 Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27 Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28 B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

**C) Temple Sholom (Chicago)**

Box	Folder Title	Date
1	29 Correspondence	1952-1954
1	30 Plays	1952-1953
1	31 Religious School – Learning Materials and Forms	1953-1955
1	32 Sermons	1952 September-1953 March
1	33 Temple Sholom Bulletins	1952-1955
1	34 Workshops for Parents	1952-1952

**D) Other Papers**

Box	Folder Title	Date
1	35 Children's and Family Services – General	1944-1956
1	36 Essays and Sermons by Robert L. Lehman	1946-1949
1	37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38 Sermons, Addresses and Articles by Others	1953-1955
1	39 Sermons, Prayers, and Talks	1949-1954
1	40 Service Programs and Bulletins	1953-1955
1	41 Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955
Box	Folder Title	Date
2	1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952



2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

**Subseries 2: Temple Oheb Shalom,  
Baltimore, 1952-1956, 1962**

**This subseries is in English and German.**  
**0.4 linear feet.**

**Arrangement:**  
Alphabetical.

**Scope and Content:**  
Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder Title	Date
2	6 Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

### Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

#### Arrangement:

Divided as follows:

- A) Correspondence
  - a) Alphabetical Files of Congregational Correspondence
  - b) Topical
- B) Sermons
  - a) Chronological
  - b) Topical
- C) Other Congregational Papers
- D) Projects, Articles, and Research

#### Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburg, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.



Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder Title		Date
2	18	L-W	1974
2	19	C-J	1975-1981
2	20	K-S	1978-1979
2	21	T-W	1978

**b) Topical**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
2	22 Adult Bar/ Bat Mitzvah	
2	23 Aufbau – Honoring Robert Lehman	1979
2	24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25 Circular Letters and Forms	1957, 1978
2	26 Circular Letters and Forms	1979
2	27 Circular Letters, Announcements, and Forms	1980
2	28 Circular Letters, Announcements, and Forms	1981-1982
2	29 Committees	1956-1969
2	30 Committees and Membership	1973-1974, 1989-1991
2	31 Covenant Temple Merge	1980-1981

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
3	1 Fiftieth Anniversary of Kristallnacht	1987-1988
3	2 General Correspondence	1974-1981
3	3 General Correspondence	1990-1994
3	4 High Holidays	1976-1979
3	5 High Holidays – Newspaper Advertisements	1975-1978
3	6 Organizational Correspondence	1974-1975
3	7 Planning and Finances	1985-1996
3	8 Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9 Union of American Hebrew Congregations – Finances	1971-1978
3	10 Union of American Hebrew Congregations – Finances	1994
3	11 Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12 United States Holocaust Memorial Museum	1991
3	13 Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

**B) Sermons****a) Chronological**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
3	14 Sermons	undated
3	15 Sermons	1956 September-1956 December
3	16 Sermons	1957 January-1957 June
3	17 Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December
<b>Box</b>	<b>Folder Title</b>	<b>Date</b>	
4	1 Sermons	1963 January-1963 May	
4	2 Sermons	1963 September-1963 December	
4	3 Sermons	1964 January-1964 June	
4	4 Sermons	1964 September-1964 December	
4	5 Sermons	1965 January-1965 June	
4	6 Sermons	1965 September-1965 December	
4	7 Sermons	1966 January-1966 April	
4	8 Sermons	1966 September-1966 December	
4	9 Sermons	1967 January-1967 May	

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December
<b>Box</b>	<b>Folder Title</b>	<b>Date</b>	
5	1	Sermons	1974 January-1974 June
5	2	Sermons	1974 September-1974 December
5	3	Sermons	1975 January-1975 June
5	4	Sermons	1976
5	5	Sermons	1977 January-1977 June
5	6	Sermons	1977 September-1977 December
5	7	Sermons	1978 January-1978 May
5	8	Sermons	1978 September-1978 December

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder Title	Date
6	1 Sermons	1984 January-1984 June
6	2 Sermons	1984 August-1984 December
6	3 Sermons	1985 January-1985 May
6	4 Sermons	1985 September-1985 December
6	5 Sermons	1986 January-1986 August
6	6 Sermons	1986 September-1986 December
6	7 Sermons	1987 January-1987 June
6	8 Sermons	1987 August-1987 December
6	9 Sermons	1988 January-1988 April
6	10 Sermons	1988 September- December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

**Box Folder Title****Date**

7	1	Sermons	1994 January-1994 May
7	2	Sermons	1994 September-1994 December
7	3	Sermons	1995 January-1995 May
7	4	Sermons	1995 August-1995 December
7	5	Sermons	1996 January-1996 June
7	6	Sermons - High Holidays	1996
7	7	Sermons	1997-1999

**b) Topical****Box Folder Title****Date**

7	8	Book, Movie, and Play Reviews	1957-1972
7	9	Children's and Youth Services	1978, 1991
7	10	Philosophy	1965-1966
7	11	Turbulent 1960s and Spirituality	1956-1975, 1987
7	12	Various Subjects	1956-1987

**C) Other Congregational Papers****Box Folder Title****Date**



7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990
Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.  
0.1 linear feet.

Arrangement:  
Alphabetical.

Scope and Content:  
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder Title	Date
8	8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9 Temple Israel (Lawrence, New York)	2001-2002
8	10 Vienna	undated, 2000

**Subseries 5: Conferences and Events, 1934, 1974-1996**

**This subseries is in English and German.**  
**0.5 linear feet.**

**Arrangement:**  
Alphabetical.

**Scope and Content:**  
This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel



in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
8	11 Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12 Consultation on Conscience Conference	1989
8	13 Curaçao Trip	1988
8	14 Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15 Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16 Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17 Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18 Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19 Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20 Schweinfurt Trip – Correspondence	1990-1991
8	21 Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22 Schweinfurt Trip – Sermons and Services	1990-1991
8	23 Trips – Caribbean and London	1989-1990
8	24 World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25 World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26 World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27 World Union for Progressive Judaism – 25th International Conference	1990

### **Series III: Diplomas and Certificates, 1949-1997**

**This series is in English and Hebrew.**

**1.75 linear feet.**

**Arrangement:**

Alphabetical.

**Scope and Content:**

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder Title	Date
OS 161	1 Diplomas and Certificates	1949-1997
OS 161	2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

# Leo Baeck Institute

Rabbi Robert L. Leham  
Collection

AR 25598

2/16

TEMPLE OHEB SHALOM-YOUTH EDUCATION-PASSOVER SEDER 1955

ARCHIVES

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READER: The Israelites had just experienced the last great act in the Drama of Deliverance from their dreaded enemies. Overjoyed at having passed safely through the Red Sea, the people, led by Moses, burst forth in a Song of Triumph to God. This is the very first song in the Bible; undoubtedly, the first song in Hebrew music, perhaps in all of music. Its powerful poetic phrases paint a vivid picture, of the panic and confusion and terror, of that fateful night in the Red Sea. And, in reverential rhythm, this beautiful ballad bespeaks Israel's gratitude unto God for their almost-miraculous deliverance.

CONG: This, then, is the Song Moses and the Children of Israel sang, responsively unto God:

READER: I sing unto the Lord, for He has completely triumphed;  
The horse and its rider He has hurled into the sea.

CONG: The Lord is my strength and song,  
For He has brought me victory;

READER: He is my God whom I shall honor,  
My father's God whom I shall praise.

CONG: The Lord is triumphant in battle,  
The Eternal is His name.

READER: Pharaoh's chariot and his army He cast into the sea,  
And the best of his charioteers were drowned in the Red Sea.

CONG: The waves covered them --  
They sank into the depths like a stone.

READER: It was Thy right hand, O Lord, glorious in power,  
It was Thy right hand, O Lord, that shattered the foe.

CONG: By the greatness of Thy majesty,  
Thou didst overthrow Thine enemies,  
Thou didst speed Thy fury to burn them up like straw.

READER: By the blast of Thy fury, the waters were piled up --  
The turbulent waters stood upright as a wall;  
The waters turned solid in the center of the sea.

CONG: The foe said: "I will pursue them, I will overtake them and divide  
their spoil;  
I will wreak my vengeance on them;  
I will unsheath my sword and I will destroy them."

READER: But, Thou didst blow with Thine East Wind; the sea covered them;  
They sank like lead into the mighty deep.  
מִי כִמְכָה פְּאֵלִים ה' מִי כִמְכָה וְאַדָּר פִּקְדוֹן נִוְרָא חֲהִלַּת עַמָּה פְּלִאָה

CONG: What power is there that can match Thee, O Lord?  
Who is there like Thee, so glorious in holiness,  
So worthy of reverence and praise, working wonders?  
(OVER)

READER: In Thy goodness, Thou ledest Thy redeemed people;  
By Thy strength Thou guidest them to Thine own sacred abode.

CONG: And, thus, with the Song of Deliverance still vibrating on its lips,  
Israel marched forward. First, Departure...then, Deliverance...next, the  
Decalogue...and soon, Destination -- Promised Land, where Israel would  
devote itself to the ten Divine Words, practicing them in peace, and  
walking confidently in God's ways -- singing:

: אָדוֹנָי יִמְלֹךְ לְעוֹלָם וָעֶד אָדוֹנָי יִמְלֹךְ לְעוֹלָם וָעֶד

"ADONAI YIMLOCH L'OLOM VOED--THE LORD SHALL GOVERN FOREVER AND EVER!"

*Rev. Ben Rosenfeld*

הזכרת נשמות

# *Pesach Memorial Service*

IN MEMORY OF

OUR DEARLY BELOVED

AND

IN REMEMBRANCE OF

THE HEROES AND MARTYRS

OF

THE WARSAW GHETTO



*Temple Beth Sholom*

THE LIBERAL CONGREGATION

Chase Avenue and Forty-First Street

MIAMI BEACH, FLORIDA



S E R V I C E   O F   M E M O R I A L  
FOR THE MARTYRS OF THE   WARSAW GHETTO  
THE ANNIVERSARY OF THE WARSAW GHETTO REVOLT

The memory of the Warsaw Ghetto revolt becomes more luminous with the passing of the years and it has now become a historic custom for Jewish people to commemorate the uprising of the Ghetto Jews against their Nazi tormentors and murderers during Passover 1943. Thousands of desperate, sick, tired Jews, young and old, rose against the modern Pharaoh in Warsaw and died for the honor of their people and for the cause of human freedom.

The events which led up to and culminated in the Ghetto uprising continue to live in the collective memory of the Jewish people. There has arisen, in Ludwig Lewisohn's phrase, "a new literature of martyrdom" concerning the charnel house of Hitler's Europe, in such volumes as: Tenenbaum's "Underground" and "Race and Reich", John Hersey's "The Wall", Marie Syrkin's "Blessed is the Match", Poliakov's "Harvest of Hate", and others. But the Warsaw Ghetto Jews are being remembered in other ways as well. In Israel, Kibbutz Yad Mordecai exists as a living memorial to Mordecai Anielwicz, leader of the uprising; and in Jewish communities throughout the world the revolt's significance is recalled in concrete ways, just as we set aside this Day of Memorial in remembrance of these heroic martyrs.

T E M P L E   B E T H   S H O L O M

THE LIBERAL CONGREGATION  
MIAMI BEACH, FLORIDA

PESACH MEMORIAL SERVICE

הַזְכָּרָה לְחַיֵּי הַשָּׂרָף

IN MEMORY OF  
OUR DEARLY BELOVED  
and in remembrance of

THE HEROES AND MARTYRS  
of the  
WARSAW GHETTO

RABBI: Remember, O Lord, the decimation of Thy people,  
be mindful of our woeful bereavement.

CONG: No generation in Israel's long and sorrowful  
chronicle has known a destruction as immense  
as we have witnessed in this age.

RABBI: We have seen the design of the ancient tyrant  
well nigh accomplished in our day: "to destroy,  
to slay, and exterminate all Jews, both young  
and old, little children and women."

CONG: The household of Israel was devastated, its  
sanctuaries were desecrated, its houses of  
learning razed, its treasures looted; its el-  
ders and sages and guardians and people were  
slain.

RABBI: With wanton cruelty and consummate craft,  
strange lethal devices were wielded against us  
to destroy us utterly.

CONG: We were accounted as sheep for slaughter. We  
were crushed into the dust and covered with the  
shadow of death.

PESACH MEMORIAL SERVICE

- 3

RABBI: Smitten, impaled and suffocated, burned,  
poisoned and buried alive, the hosts of  
Israel, perished in daylight and in dark-  
ness, in camps, in sealed box cars, in open  
fields, in murky forests, in foul tunnels.

CONG: Taken from the pursuit of their labors, from  
the study of Thy law, from their homes, from  
their hiding places and while fleeing from the  
relentless sword.

RABBI: Remember, O Lord, the decimation of Thy people,  
be mindful of our vast bereavement.

CANTOR: קוֹם לָךְ אֵל עִיר הַהֲרָגָה וּבֹאֵת אֶל הַחֲצֵרוֹת

וְנִבְעִינִיהָ תִרְאֶה וּבִידָהּ תִּמְשַׁשׁ עַל הַגִּדְרוֹת

וְעַל הַעֲצִים וְעַל הָאֲבָנִים וְעַל גְּבֵי טִיחַ הַכְּתָלִים

אֶת הָרֶם הַקָּדוֹשׁ וְאֶת הַמֶּחֱנֶקֶת הַנִּקְשָׁה שֶׁל הַחֲלָלִים.

RABBI: Arise and go to the city of slaughter; walk  
through its streets and its courtyards. And  
behold with thine own eyes and touch with  
thine own hands the spattered blood and dried  
brains of the murdered.

Not for one "City of Slaughter" do we keep to-  
day, but for entire communities of Israel that  
were erased from the face of the earth. Not  
"Ten Martyrs of Caesar" do we mourn today, but  
the countless congregations of Israel, that had  
borne our guardians and guides, our poets and  
thinkers and fighters and dreamers, which are  
no more.

RABBI: From the depth of our anguish we call unto  
Thee, O Lord.

CONG: Hear our cry.

RABBI: The voice of our brothers' blood cries unto  
Thee from our hearts.

CONG: See our anguish.

RABBI: We relive the agony of our tortured brothers,  
the shame of our sisters, the scorn of our  
aged, the terror of our children.

CONG: To Thee, O Lord, we lift our voices in our  
sorrow and bereavement.

RABBI: Answer us, O God, in the day we call unto Thee.

CONG: Vindicate our faith.

RABBI: Tekel, Tekel--like words unseen  
The handwriting inscribed upon the wall!  
Not only we, the walls of every house,  
The stone of every street knew our fate.  
The birds and fishes knew, all of us knew,  
The people all around us--they knew too:  
We would be murdered, each of us was doomed;  
No reason given; nothing to be done.  
The order has been issued stark and plain:  
Slaughter the Jewish people, child and man!

RABBI: The voice of the Torah was instilled in the  
houses of learning and the chant of prayer  
in the houses of worship.

CONG: The lamp was extinguished.

RABBI: Gone were the teachers and scholars, prudent  
of heart and giants of intellect.

CONG: How were the mighty fallen!

RABBI: Desolate were the theaters and houses of  
fellowship which had delighted and comfort-  
ed the hearts of multitudes.

CONG: The hamlets were emptied in Israel, were  
emptied.

RABBI: Israel's singers vanished, vanished his  
poets and artists, who had brought joy and  
comfort to the people.

CONG: Israel was orphaned.

RABBI: Physicians ceased in Israel, and toilers,  
and tradesmen and merchants, and fighters  
who battled for the rights of men.

CONG: The paths of Israel were deserted.

RABBI: It came to pass on the day when all the  
synagogues in the land were set on fire.  
And guards were ordered to protect adjoin-  
ing buildings only. And merry crowds  
assembled before the burning sanctuaries  
to revile the Jews. Behold a Jew emerged  
from the midst of the crowd and ran through  
the guard. The mocking sentries shouted  
after him: "Whither runnest thou, O Jew"?  
And he cried: "I desire to pray." And they  
laughed at him: "Seest thou not that thy  
shrine is aflame?" But the Jew plunged on,  
saying: "A burning synagogue is also a  
house of God." And he vanished into the  
smoke.

PASSOVER MEMORIAL SERVICE

- 6

CANTOR:

כִּי תַעֲבֹר בְּמֵיִם אַתָּה אֲנִי וּבְנֵהְרוֹת לֹא יִשְׁמְכוּךָ

כִּי חָלַף בְּמוֹ אֵשׁ לֹא תִכְוֶה וְלִקְבָהּ לֹא תִבְעַר בָּהּ

RABBI & CONG. IN UNISON: When thou passest through the waters, I will be with, and through the rivers, they shall not engulf thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.

RABBI: Remember, O Lord of Mercy, the souls of Thy martyred children, shelter them under the cover of Thy wings.

CONG: Remember, O Lord of Justice, the souls of the martyrs and heroes in Israel who rose up to defend their human honor and to sanctify Thine image imprinted upon the soul of man. And from the depths of their affliction they lifted their voices in a song of faith:

CANTOR & CONG: O never say that you have reached the  
very end  
Tho leaden skies a bitter future may  
portend  
Because the hour for which we yearned  
will yet arrive  
And our marching steps will thunder --  
WE SURVIVE!

SERMON

PESACH MEMORIAL SERVICE

- 7

Y I Z K O R S E R V I C E

RABBI: Heavenly father! The solemn call of this hour revives within our memories the beloved who have passed through the portal of death. Transfigured by memory, our dear ones stand again before us in this sacred hour. We remember them with gratitude and name them with a benediction.

We recall the men and women who but yesterday were part of this congregation and shared in the tasks of our community. We pay our tribute of respect and affection to all those, whose self-sacrificing devotion has contributed to the growth of our sacred institutions and to the well-being of our people.

We think, too, of the whole household of Israel. Reverently we reflect upon the unnumbered hosts who lived and died for the sanctification of Thy name. We know the names of but few of the vast army of martyrs and heroes, who were swifter than eagles and stronger than lions in doing Thy will. We treasure their unnamed memory, the beauty of their life, the glory of their death.

In gratitude for all the blessings they brought to us, to Israel and to humanity, we dedicate ourselves anew to the sacred tasks they bequeathed. Mayest Thou remember them for blessing among the righteous of the world.



PESACH MEMORIAL SERVICE

- 8

YIZKOR PRAYER IN MEMORY OF FATHER, HUSBAND, SON AND BROTHER

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת

FOR BROTHER FOR SON FOR HUSBAND FOR FATHER

אָחִי בֶּן בַּעַל אָבִי מוֹרִי

שֶׁהָלַךְ לְעוֹלָמוֹ. אָנָּה תְּהִי נַפְשׁוֹ צְרוּרָה בְּצִרּוֹר

הַחַיִּים וְתְּהִי מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיהָ.

נְעִימוֹת בְּיָמֶיהָ נֹצֵחַ. אָמֵן:

I pray thee to remember, O God and Father,  
and to bless with peace and happiness, in the  
company of the upright and the good, the soul  
of

my father my husband my son my brother

whom thou hast called to his (their) eternal home. O  
let his soul (their souls) be bound up in the bond of  
eternal life and grant that my life on earth may be  
worthy of my loved ones whom I recall in thy presence  
in this sacred hour. Amen.

PESACH MEMORIAL SERVICE

YIZKOR PRAYER IN MEMORY OF MOTHER, WIFE, DAUGHTER AND SISTER

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת

FOR SISTER FOR DAUGHTER FOR WIFE FOR MOTHER

אָחֻתִי בַת אִשְׁתִּי אִמִּי מוֹרִתִי

שֶׁהָלַכָּה לְעוֹלָמָהּ. אָנָּה תְּהִי נַפְשָׁהּ צְרוּרָה בְּצִרּוֹר

הַחַיִּים וְתְּהִי מְנוּחָתָהּ כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיהָ.

נְעִימוֹת בְּיָמֶיהָ נֹצֵחַ. אָמֵן:

I pray thee to remember, God and Father,  
and to bless with peace and happiness, in the  
company of the upright and the good, the soul  
of

my mother my wife my daughter my sister

whom thou hast called to her (their) eternal home.  
O let her soul (their souls) be bound up in the  
bond of eternal life and grant that my life on  
earth may be worthy of my loved ones whom I recall  
in thy presence in this sacred hour. Amen.



## YIZKOR PRAYER FOR ALL JEWISH HEROES AND MARTYRS

יִזְכֹּר אֱלֹהִים אֶת נַשְׁמוֹת כָּל אֶחָיוּנוּ בְּנֵי יִשְׂרָאֵל

שְׁמֵרֵנוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם תְּהִי מִנְחָתָם כְּבוֹד. אָמֵן:

We pray Thee O God and Father, to remember and bless with peace and happiness, in the company of the upright and the good, the souls of all our brothers, the departed members of the House of Israel, the holy martyrs and the valiant fighters who sacrificed their lives for the sanctification of Thy Holy Name. Who let their souls be bound up in the bond of eternal life and let our devotion to thy service be rekindled as a lamp of memorial unto them.

May their memory be ever enshrined in our hearts and stir us to serve thee and our fellowmen in truth, kindness and peace. Amen.

יְהִי לְרֵצוֹן אֱמִרֵי פִי וְהַגִּידוֹן לִבִּי לְפָנֶיךָ יי  
צוּרֵי וְנִטְלֵי :

CONG: May the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rick and my Redeemer. Amen.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הִמָּצֵא מְנוּחָה

נְכוֹנָה תַּחַת פְּנֵי הַשְׁכִּינָה. בְּמַעְלוֹת קְדוּשִׁים

וְטַהוֹרִים. כְּזֶהר הַרְקִיעַ מְזַהֲרִים. אֶת נַשְׁמוֹת אֶחָיוּנוּ

הַגְּבוּרִים שְׁמֵרֵנוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם בְּכָל תְּפִלָּוֹת

הַגּוֹלָה, וּבְמַדְיָנוּתָנוּ הַקְּדוּשָׁה, אֶרֶץ יִשְׂרָאֵל, וְאֶת

נַשְׁמוֹת יְקִירֵינוּ הַנִּשְׁתַּבְּחִים לָנוּ שֶׁהִזְכַּרְנוּ הַיּוֹם לְבִרְכָּה.

בְּעַל הַרְחֲמִים יִזְכְּרָם לְטוֹבָה וְיִסְתַּיְרָם בְּסַחַר כְּנָפֵינוּ

לְעוֹלָמִים. וְיַצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמוֹתֵיהֶם

וְיִנְוְחוּ עַל מִשְׁכַּבּוֹתֵיהֶם בְּשָׁלוֹם. וְנֹאמַר אָמֵן:

RABBI: O God full of compassion. Thou who dwellest on high! Grant perfect rest beneath the sheltering wings of Thy presence, among the holy and the pure who shine as the brightness of the firmament unto the souls of our valiant brethren, who offered up their lives for the sanctification of Thy Name in every land of the Diaspora and in the reborn State of Israel. Grant perfect repose also unto the souls of our dear and beloved ones who have gone to their eternity. Lord of mercy, bring them under the cover of Thy wings and let their souls be bound up in the bond of eternal life. May they rest in peace. Amen.

RETURNING THE SCROLL TO THE ARK  
(Congregation rises)

גְּדִלוֹ לֵי יְיָ אֱלֹהֵינוּ וְנִרְמָמָה שְׁמוֹ יַחְדָּו :

O magnify the Lord with me and let us exalt His name together.

CONG: (sings) הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם

וַיְרַם קִרְנָּה לְעַמּוֹ. תְּהִלָּה

לְכָל חֲסִידָיו לְבָנֵי יִשְׂרָאֵל

עַם קָרְבּוֹ הֵלֵל וְהִתְהַלָּל :

RABBI: The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the judgments of the Lord are true; they are righteous altogether. Behold, a good doctrine has been given unto you; forsake it not.

CONG: (sings) עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ

וְתוֹמְכֶיהָ כִּי אֵשׁ רָרָה

דְּרָכֶיהָ דְּרָכֵי נֵעִם

וְכָל גְּתִיבוֹתֶיהָ שֶׁלֹּא יִשָּׁחֲטוּ

הַשִּׁיבָנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם :

ADORATION

RABBI & CONG: Let us adore the ever-living God, and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else.

We bow the head in reverence, and worship the King of kings, the Holy One, praised be He.

וְאֵנַחְנוּ בִּרְעִים וּמִשְׁתַּחֲוִיִּים וּמוֹדִים לְפָנֵי מֶלֶךְ

מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בָּרוּךְ הוּא :

RABBI: May the time not be distant, O God, when Thy name shall be worshiped in all the earth, when unbelief shall disappear and error be no more. We fervently pray that the day may come when all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that to Thee alone every knee must bend and every tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: The Lord will reign forever and ever.

CONG: On that day the Lord shall be One and His name shall be One.

בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשְׁמוֹ אֶחָד :

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ.  
וְיִמְלִיד מַלְכוּתָהּ. בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל  
בֵּית יִשְׂרָאֵל. בְּעֶנְלָא וּבְזִמְן קָרִיב וְאַמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוֹדֶשׁא. בְּרִיָּה הוּא. לְעֵלְא מִן כָּל  
בְּרַכְתָּא וְשִׁירָתָא. תְּשַׁבַּחְתָּא וְנַחֲמַתָּא. דְאַמְרִין בְּעֶלְמָא.  
וְאַמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים. עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְאַמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל. וְאַמְרוּ אָמֵן:

YIS-GAD-DAL V'YIS-KAD-DASH SH'MEH RAB-BO,  
B'OL-MO DI'V-RO CHIR'-U-SEH V'YAM-LICH MAL-CHU-SEH,  
B'CHA-YE-CHON U-V'YO-ME-CHON U-V'CHA-YEH D'CHOL  
BES YIS-RO-EL, BA-A-GO-LO U-VIZ-MAN KO-RIV,  
V'IM-RU O-MEN.

Y'HEH SH'MEH RAB-BO M'VO-RACH, L'O-LAM UL'OL'MEH  
OL-MA-YO:

YIS-BO-RACH V'YISH-TAB-BACH, V'YIS-PO-AR,  
V'YIS-RO-MAM, V'YIS-NAS-SEH, V'YIS-HAD-DAR, V'YIS-A-LEH,  
V'YIS-HAL-LAL, SH'MEH D'KUD'-SHO, B'RICH HU.  
L'E-LO MIN KOL BIR-CHO-SO V'SHI-RO-SO, TUSH-B'CHO-SO  
V'NE-CHO-MO-SO, DA-A-MI-RON B'OL-MO, V'IM-RU O-MEN:

O-SEH SHO-LOM BIM'-RO-MOV, HU YA-A-SEH, SHO-LOM,  
O-LE-NU V'AL KOL YIS-RO-EL, V'IMRU O-MEN.

(Our valiant brothers and sisters, the heroes and the  
martyrs of the Nazi Ghettoes and liquidation camps  
brought redemption to the name of Israel throughout  
the world. And from the depths of their affliction,  
these martyrs lifted their voices and sang a song of  
faith. "I believe"...they sang, "I believe in the  
coming of the Messianic Era, when justice and brother-  
hood will reign among men." )

CANTOR: אָנִי מֵאֲמִין בְּאַמּוֹנָה שְׁלָמָה

בְּבִיטַת הַמָּשִׁיחַ, וְאַף עַל פִּי שִׁתְחַהֲמָהּ,

עִם כָּל זֶה אָנִי מֵאֲמִין.

עִם כָּל זֶה אֲחַפֶּה לוֹ בְּכָל יוֹם שִׁבְבוֹא.

CONG: Ani-Ma-amin

ANEE MA-A-MEEN, BE-EMUNO SH'LAY-MO

B'VEE-AS HA-MO-SHEE-ACH

V'AF AL PEE SHE-YEES-MA-MAY-HA,

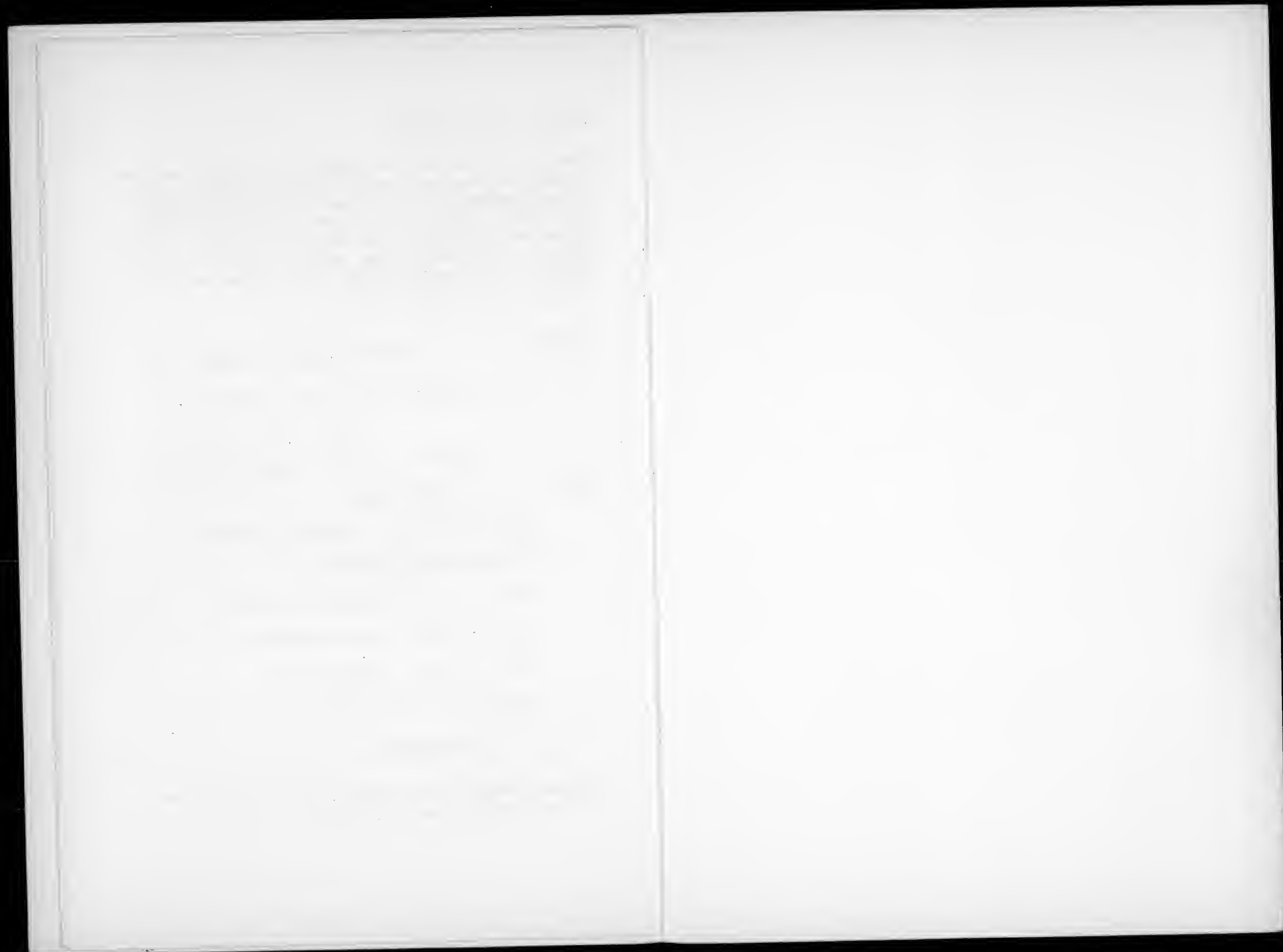
EEM KOL ZEH, ANEE MA-A-MEEN

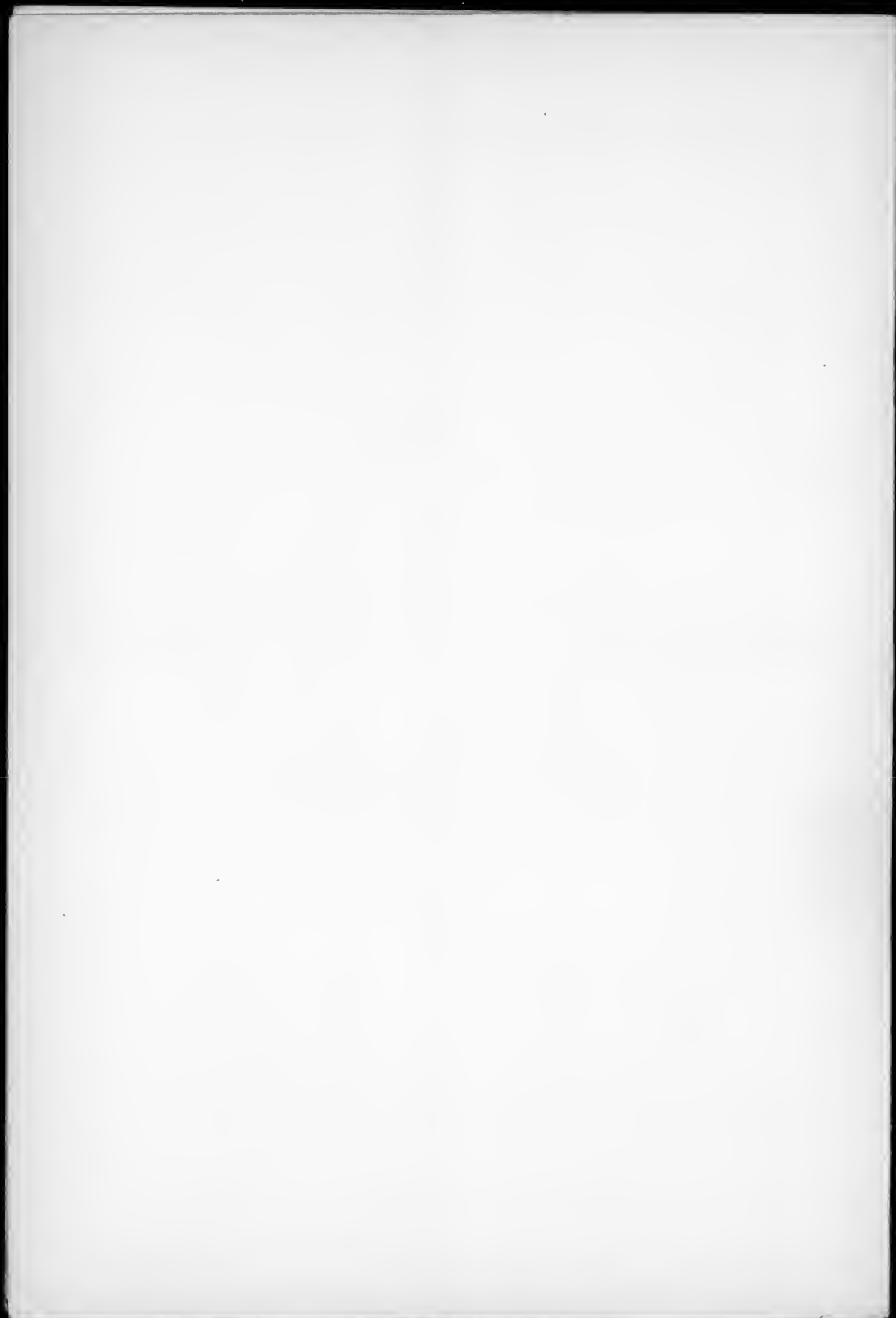
EEM KOL ZEH, A-CHA-KEH LO

B'CHOL YOM SHE-YO-VO.

Benediction

(Please remain at seats until those on pulpit have  
proceeded to rear of Temple).







TEMPLE OHEB SHALOM  
CHILDREN'S SEDER SERVICE

(ASSEMBLY RISES)

OPENING BLESSING:

Praised art Thou, O Lord our God, King of the Universe, who has kept us alive and sustained us and brought us to this season. May our school and all who are in it, all our loved ones, all Israel and all mankind, be blessed, O God, by the light of Thy favor, and by blessings of joy and peace. AMEN.

(LIGHTING OF THE FESTIVAL LIGHTS)

Boruch Ato Adonoi Eloheinu Melech Ho'olom Asher Kiddshono B'mitzvosov V'tzivonu L'hadlik Ner Shel Yom Tov.

Praised art Thou, O Lord our God, King of the Universe, who has sanctified us with Thy commandments, and hast commanded us to kindle the festival lights.

Boruch Ato Adonoi Eloheinu Melech Ho'olom She'hechionu, V'kimonu V'higionu Lazman Haze.

Praised art Thou, O Lord our God, King of the Universe, who hast kept us alive, sustained us and brought us to this festive season. Amen.

(ASSEMBLY IS SEATED)

KIDDUSH:

ASSEMBLY READS:

Boruch Ato Adonoi Eloheinu Melech Ho'olom Borey P're Hagofen.

Praised art Thou, O Lord our God, Ruler of the world, who hast created the fruit of the vine.

Cantor chants Kiddush in Hebrew - Then Reader:

With song and praise, and with the symbols of our feast, let us renew the memories of our past.

Praised art Thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted and sanctified us with Thy commandments. In love hast Thou given us, O Lord our God, solemn days of joy and festive seasons of gladness, even this day of the Feast of Unleavened Bread, a holy convocation unto us, a memorial of the departure from Egypt. Thou hast chosen us for Thy service and hast made us sharers in the blessings of thy holy festivals. Blessed art Thou, O Lord, who sanctifiest Israel and the festive seasons.

## II

(TAKE THE FIRST SIP OF WINE)

(ASSEMBLY SINGS--Hymn No. 25--No. 1 on Passover Song Sheet

Behold, it is the springtime of the year!  
Over and past is winter's gloomy reign,  
The happy time of singing birds is near,  
And clad in bud and abloom are hill and plain.

And in the spring, when all the earth and sky  
Rejoice together, still from age to age  
Rings out the solemn chant of days gone by,  
Proclaiming Israel's sacred heritage.

For as from out the house of bondage went  
The host of Israel, in their midst they bore  
The heritage of law and freedom, blent  
In holy unity for ever more.

And still from rising unto setting sun  
Shall this our heritage and watchword be,  
"The Lord our God, the Lord our God is One;  
His law alone it is that makes us free!"

THE FOUR QUESTIONS: (in Hebrew and English)

1. Why is this night different from all other nights?  
On all other nights we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?
2. On all other nights we eat all kinds of herbs. Why on this night do we eat especially bitter herbs?
3. On all other nights we do not dip herbs in any condiment. Why on this night do we dip them in salt water and haroses?
4. On all other nights, we eat without special festivities. Why on this night do we hold the Seder Services?

(THE LEADER ANSWERS)

We celebrate tonight because we were Pharoah's bondsmen in Egypt and the Lord, our God delivered us with a mighty hand. Had not the Holy One, Blessed be He, Redeemed our fathers from Egypt, we, our children, and our children's children would have remained slaves. Therefore, even if all of us were wise and well-versed in Torah, it would still be our duty from year to year, to tell the story of the deliverance from Egypt. Indeed, to dwell at length on it, is accounted praiseworthy.

III  
DAYENU

(The assembly repeats the word "Dayenu" which means "It would have satisfied us"; or "This would have been more than enough for us".)

READER:

How manifold are the favors which the Lord has conferred upon us.

Had he brought us out of Egypt, and not divided the sea for us, Dayenu!

Had he permitted us to cross the sea on dry land, and not sustained us in the desert for forty years, Dayenu!

Had he sustained us in the desert for forty years, and not fed us with manna, Dayenu!

Had he fed us with manna, and not ordained the Sabbath, Dayenu!

Had he ordained the Sabbath, and not brought us to Mount Sinai, Dayenu!

Had he brought us to Mount Sinai, and not given us the Torah, Dayenu!

Had he given us the Torah, and not led us into the land of Israel, Dayenu!

Had he led us into the land of Israel, and not built for us the Temple, Dayenu!

Had he built for us the Temple, and not sent us the prophets of truth, Dayenu!

Had he sent us the prophets of truth, and not made us a holy people, Dayenu!

THE QUESTIONS OF THE FOUR SONS:

The wise son: What mean the testimonies and the statutes and ordinances which the Lord our God has commanded us?

All Answer: This service is held in order to worship the Lord our God, that it may be well with us all the days of our life.

The wicked son: What mean ye by this service:

All answer: As he says YE and not WE, he excludes himself from the household of Israel. Therefore you should turn to him and say, It is because of what the Lord did for ME when I came forth out of Egypt. For ME and not for HIM, for had he been there, he would not have been found worthy of being redeemed.

The simple son: What is this?

All answer: By the strength and power of God's hand did He bring us out of Egypt.

The son who is unable to ask: (merely stands in silence)

All answer: Him you should tell the entire story of the Passover; the symbols, their meaning and why we take part in this feast.

Richard  
Shapiro



## PASSOVER SYMBOLS:

Matzoh

I am the Matzoh, unleavened bread  
To call to mind that Israel fled  
From Egypt before the dough could rise

(Assembly eats the matzoh)

Shank Bone:

Do you wonder who I am?  
The roasted bone of the Paschal Lamb.  
I come today to let you know  
Your folks were shepherds, long ago.

Morror:

Morror's my unpleasant name.  
Do you ask me why I came?  
You will not like me here, but yet  
I come that you may not forget  
Amid the joys surrounding you,  
The bitter days your forbears knew.

(Assembly eats the morror)

Haroses:

I'm Haroses, good to taste,  
An apple, raisin, spicy paste;  
Jews in Egypt used to mix,  
Mortar making Pharoah's bricks.

(Assembly eats Haroses)

Roasted Egg:

And from the roasted egg you learn  
Of times the ancient Jews would burn  
An offering to make a feast,  
A gift of grain or else a beast.

(Assembly eats egg)

Parsley:

Parsley, I have come to bring  
A promise God renews each spring  
Of goodness out of nature's store  
Rejoice, the earth is green once more.

(Assembly eats the parsley)

Wine:

I think that I'm the best of all;  
At every Jewish festival  
The gladsome cup of wine you see;  
Today you're drinking some of me.

(Assembly drinks the wine)

Haggadah:

And I, Haggadah, am the book  
In which the company will look  
Your father leading them will read  
Of how the Israelites were freed.  
You will understand it well,  
The tale that comes alive each year  
To fill your Jewish hearts with cheer.  
The thanks and praise in songs and prayer,  
The hopes that each will do his share  
In bringing every land increase  
Of brotherhood, freedom and peace.

Afikomen:

This piece of Matzoh is the Afikomen, or dessert. It is eaten at the end of the meal so that the taste of the Matzoh and all other good foods remain with us as we leave the Seder table. Usually, the Afikomen is hidden in the home and the children are asked to find it. The one who discovers the Matzoh, usually is able to redeem it for a gift.

Recite in Unison.

V  
HAD GADYO

An only kid! An only kid!  
My father bought  
For two zuzim.  
An only kid!

Then came the cat  
And ate the kid  
My father bought for two zuzim.  
An only kid! An only kid!

Then came the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the stick  
And beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the fire  
And burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the water  
And quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the ox  
And drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the butcher  
And killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the angel of death  
And slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the Holy One, Blest be He!  
And destroyed the angel of death  
That slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!



VI

All Read: So it is our duty to thank, praise and glorify God who brought us and our forefathers from slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness unto light. Let us therefore proclaim his praise, as we open the door to the prophet Elijah.

⑩ *Child's Scripture*  
Child: Who is Elijah?

Reader: He was a great prophet in Israel who proved that the God of Israel was the only God.

⑪ *Child's Prayer*  
Child: Why does Elijah come?

Reader: He comes in answer to Israel's prayer. In the darkest night of our father's oppression and trial they were comforted by the hope that the Messiah would come and that Elijah would soon announce him. Then we will have a better world.

Child: When will this better world come?

Reader: That is a mystery which is in keeping with God. But when it does come, the spirit of Elijah, the prophet of all that is good, will be alive in the hearts of men. So we open our door now that the prophet, if he be willing, may enter.

#### OPEN THE DOOR

Child: Has he come in yet? I cannot see him.

Reader: He cannot be seen. He comes as the goodness that is in the hearts of men. He is justice, he is brotherhood, he is peace. As his spirit becomes more familiar to all humanity of this world, then we will come closer to the Messianic Age in which we truly believe. God grant that next year all men may live together in freedom as brothers.

(To be sung to tune of ADDIR HU, God of Might)

1. God of might, God of right, Thee we give all glory  
Thine all praise in these days, Ev'ry tyrant nation  
When we hear, year by year, Freedom's wondrous story.
2. Now as erst, when Thou first, Mad'st the proclamation  
Warning loud, every proud, every tyrant nation  
We Thy fame, still proclaim, bowed in adoration.
3. Be with all, who in thrall, to their tasks are driven  
By Thy power, speed the hour, when their chains are riven  
Earth around, will resound, Joyful hymns to heaven.

VII

CLOSING PRAYER (Assembly rises)  
Reader:

*Susan  
Dorfman  
C12*  
✓  
May God who broke Pharoah's yoke forever shatter all chains of oppression and hasten the day when swords shall at last be broken and wars ended. Soon may all people be freed from violence and from wrong, and may all men be united as brothers to celebrate next Passover in the name of our God of Freedom.

READER AND CONGREGATION:

*(13)  
alay  
Katz*  
May God bless the whole house of Israel with freedom and keep us safe from danger everywhere. May God cause the light of His countenance to shine upon all men, and cause the light of love to drive away the dark clouds of ignorance and hatred. May God lift up His countenance upon our country and render it a true home of liberty and a tower of justice and righteousness. May He grant peace unto us and unto all mankind. Amen.

CLOSING HYMN:

En Kelohenu.

As we turn our thoughts during this solemn service, to the memories of our beloved dead, we call to mind at this moment, and consecrate, the names of deceased dear ones, <sup>they</sup> which have been placed on our Memorial Tablets since the Day of Atonement, by reverent relatives, as a token of their respect and love. Their names will be illumined on the Tablet on the Sabbath following the anniversary of their passing, on the concluding day of the Passover Season, and on every Atonement Day. And as we look upon the Tablet, we shall be reminded anew of that divine light of the spirit which can never be extinguished, but, as part of the Eternal One, abides eternally. The memories of our loved ones also will live on in the hearts of those who knew and cherished them in life and derive inspiration from them even in their passing. As we mention them by name, we think anew of those qualities of heart and mind which endeared them to us all, and which are enduring.

They are:

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May the memories of these cherished souls and of all the righteous abide for eternal blessing.



**BARTON'S**

bonbonniere

**FAMOUS FOR CONTINENTAL PASSOVER CHOCOLATES**

## TO OUR PATRONS:

**W**E take pride in presenting for your eating pleasure, Barton's authentic Kasher for Passover confections.

Every step in their manufacture, from the processing of the raw materials, to the cleansing of the utensils, the manufacture and packaging of each product has been inspected by Rabbi Nachum Karnmehl, member of the Union of Orthodox Rabbis of the United States and Canada together with his staff, and has received his seal of approval.

You have our assurance that the Management, too, has made itself personally responsible for the production of Barton's Passover confections and has used only the same fine quality which has made Barton's the candy favorite of millions.

Yours for happy eating this Passover season.

Barton's Banbanniere,

*Stephen Klein*

President

נהשגחת הרהג מזה  
נחום קארנמעהל שליטא



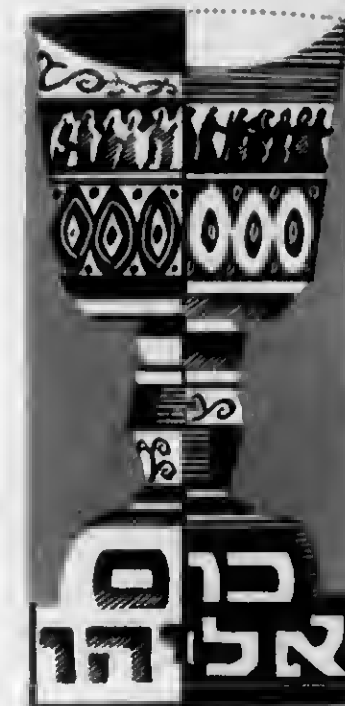
## THE ORIGIN OF PASSOVER



**P**ASSOVER is the celebration of the liberation of the Jews from slavery in Egypt. After 430 years the Jews left so hurriedly they had no time to let their bread rise. And so today we eat matzat in remembrance of the flat, unleavened bread of affliction. Our seder table carries a reminder of the Paschal Lamb, a symbol of the Passover offering, and we rejoice that the Angel of Death "passed over" the houses of the Jews when he slew the first born of the Egyptians. We look upon ourselves, as though we ourselves had come out of Egypt as we narrate the story of the exodus from the Haggadah.

## ELIJAH'S CUP

In addition to the usual four cups of wine, a fifth, known as the Cup of Elijah is placed in the center of the Passover table, and the door is opened for Elijah. Elijah is recognized as the prophet who will bring good tidings to Israel and announce the coming of the Messiah. He is the prophet who will proclaim the liberation of all who are oppressed. "I shall bring you into the land of your fathers" is the promise. The opening of the door and the raising of the cup are further tokens of the hospitality characteristic of Passover.





## CHAD GADYAH

THE origin of the Chad Gadyah, the famous song sung at the conclusion of the seder is lost in history. Many interpretations have been given of the characters in the song. "One kid" is the temple. "My father bought for two zuzim" may be the two zuzim collected from each tribe to build the temple. "The cat" is said to be Nebuchadnezzar who destroyed the temple. "The dog" is Cyrus of Persia who conquered Babylon. "The stick" which beat him is said to be Alexander the Great who defeated Persia. "The fire" could only be the Macabees. "The water" which extinguished the fire is Rome. "The ox" may be Islam who conquered Rome. "The slaughterer" is the Messiah. In the end, comes the "Holy One Blessed be He" who kills the Angel of Death.

## HOW MOSES BECAME TONGUE-TIED



It is related that the child Moses, who grew up in Pharaoh's palace, once removed the king's crown in play. When the astrologers saw this they said, "Moses will one day drive the king from his throne. Let us kill him now."

One kindly minister argued, "Let us put gold and burning coals in a dish. If the child takes the gold, it will prove he wants the king's crown. If he touches the coals, it will show he is a fool, and need not be punished."

The test was prepared. Attracted by the glitter, Moses was about to touch the gold when the angel Gabriel shifted his hand and Moses burnt his fingers on the hot coal. To soothe his pain, he thrust his little fingers into his mouth and burnt his tongue. And so he became tongue-tied. Though slow of speech, Moses was quick to act when he was called upon to free his people from slavery.



## AN ANCIENT TRIAL (A Passover Legend)



THE Midrash tells us that during the reign of Alexander the Great in the 4th Century B.C.E., a delegation of Egyptians came before their king seeking to reclaim the gold and silver taken by the Israelites when they fled from Egypt.

They pointed to the Torah as proof of their claim. "Yes," said the Jews. "We took your treasures at the command of the Lord."

Our fathers were slaves in Egypt. They built your pyramids, your great cities, for 400 years. They received no wages. If the Egyptians will now give us the wages they owe our fathers, we will gladly repay the treasures we took 600 years ago."

"Yes," agreed Alexander, "the Egyptians still owe you much more." And so the ancient claim was settled.

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"Yes," agreed Alexander, "the Egyptians still owe you much more." And so the ancient claim was settled.

## SABBATH AND PASSOVER



**I**N speaking of the Sabbath, the Ten Commandments notes "Thou shalt remember that thou wast a servant in the land of Egypt, and the Lord Thy God brought thee out by a mighty hand and an outstretched arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

Freedom from slavery makes it possible for us to observe a day of rest. Let us rejoice in our freedom and keep the Sabbath holy.

לכבוד את יום השבת לקדשו

## BARTON'S RETAIL SHOPS

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2259 Broadway (81 St.)  
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358 Fifth Ave. (34 St.)  
6 East 23 St. (5th Ave.)  
38 W. 33 St.  
219 W. 33 St.  
100 W. 32 St.  
126 W. 50 St.  
85 Nassau St. (Fulton St.)  
29 Cortlandt St. (Church St.)  
130 E. 86 St. (Lex. Ave.)  
657 1/2 W. 181 St. (B'way)  
49 St. & 6 Ave. Sub. Arcade  
1501 Broadway (43 St.)  
1432 Broadway (40 St.)  
130 Delancey St. (Norfolk St.)  
Grand Central Shuttle Passageway  
966 Ave. of Americas (Herald Sq.)  
572 Eighth Ave. (38 St.)

### QUEENS

97-01 Queens Blvd. (Rego Park)  
116-30 Queens Blvd. (Forest Hills)  
37-35 82 St. (Jackson Hts.)

### BROOKLYN

790 Flatbush Ave. (Caton Ave.)  
922 Flatbush Ave. (Church Ave.)  
1565 Flatbush Ave. (Nostrand Ave.)  
20 DeKalb Ave. (Flatbush Ave.)  
74 DeKalb Ave. (Factory Store)  
1110 Eastern P'kway (Utica Ave.)  
1502 Avenue J  
1706 Kings Highway  
4606-13 Ave.  
2166-86 St. (Bay Parkway)  
826 Franklin Ave. (E. Parkway)  
1573 Pitkin Ave. (Herzl St.)  
508 Brighton Beach Ave.  
(Brighton 5th)

### BRONX

28 E. 170 St.  
72 E. Burnside Ave.  
70 E. 167 St.  
2161 White Plains Rd.  
(Peiham P'kway)  
64 E. 161 St.  
7 E. Klagsbridge Rd.

### NEWARK, N. J.

769 Broad St. (Market St.)

### DETROIT, MICH.

Grand River—cor. Griswold  
136 W. Lafayette—(1/2 block  
from City Hall)  
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13210 Dexter Blvd.—nr. Tyler  
7541 W. McNichols Road—  
(West of Livernois)  
8385 Lyndon—at Northlawn

*Barton's Retail Shops and  
Factory Closed on the Sab-  
bath and Jewish Holidays.*

## PASSOVER DICTIONARY



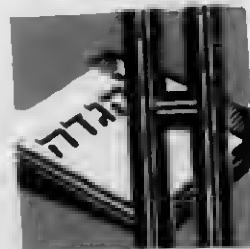
### EDIKAT CHAMETZ בדיקת חמץ

The search for leavened bread on the night before the day of the first Seder. Any bread found during the search is put aside until the next morning and burned.



### EDER סדר

The service held in the home the first two nights of Passover. We tell the Passover story from the Haggadah and participate in a festive meal.



### AGGADAH הגדה

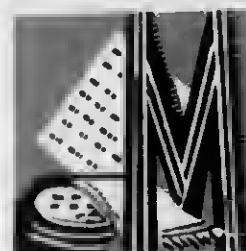
The narrative read at the Seder. It consists of lessons, prayers, stories and songs telling of the wonderful deliverance from slavery.

## PASSOVER DICTIONARY



### A NISHTANA מה נשתנה

The "four questions" asked by the youngest child at the seder table. The entire Seder service is a reply to the question: "Why is this night different from all other nights?"



### ATZOH מצה

The unleavened bread eaten during the eight days of Passover. The Bible calls the matzoh lechem-oni, "Bread of Affliction", the unleavened bread baked in the sun when the Jews fled from Egypt. Three Matzot are used during the seder. The top one is known as Kohen, the second Levi, and the third Israel, corresponding to the family groups among the Jewish people.



### AROR מרור

The bitter herb, usually horse-radish, to recall the harsh labor and bitterness which the Israelites met in Egypt.

## PASSOVER DICTIONARY



### HAROSSES חרוסת

A mixture of chopped apple, nuts, raisins, cinnamon and wine. It symbolizes the mortar prepared by the Israelites or the "mud mixed with straw" used to make bricks. It tempers the sharpness of the bitter herbs.



### ETZAH ביצה - cycle of life, fertility

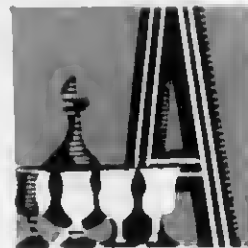
A roasted egg placed on the Passover table to recall the burnt offerings in the ancient temple during festivals.



### EROAH זרוע

Roasted shank bone. A symbol of the ancient Paschal lamb sacrifice, originally the main part of the Passover feast.

## PASSOVER DICTIONARY



### RBA KOSOT ארבע כוסות

The four cups of wine usually drunk during the Seder. The number is said to recall the four expressions of freedom mentioned in the Bible: "I will bring forth, I will redeem, I will deliver, and I will take you unto me as a nation."



### ARPAS כרפת

Greens, lettuce or parsley dipped in salt water. It reminds us of the meager diet of our forefathers in Egypt. It also symbolizes the greens of springtime—the season of Passover and the liberation of Nature after a long winter.



### FIKOMON אפיקומן

The matzoh dessert eaten at the end of the Seder service. Usually the Afikomon is hidden playfully. The youngest child "steals" it and the Seder service cannot be concluded until this is ransomed with some small gift.

## SETTING THE PASSOVER TABLE

IN arranging the Seder a large dish is placed in front of the Master of the house upon which rest three matzot covered with a Passover ritual cloth.

On a tray near the matzot and in position shown in illustration place the following:

1. ZEROAH—A roasted shank bone or neck of fowl.
2. BETZAH—A roasted egg.
3. MAROR—A dish of ground horseradish or celery.
4. CHAROSES—(see Passover dictionary).
5. CARPAS—Parsley or water-cress to be dipped in salt water.
6. HAZERETH—Bitter herbs or whole horse radish.

In addition, sufficient wine must be provided to fill 4 cups for each member of the Company. In the center of the table set a large goblet for the prophet Elijah who is a guest at every Seder meal—a promise of the coming of the Messiah.







TEMPLE OHEB SHALOM  
CHILDREN'S SEDER SERVICE

(ASSEMBLY RISES)

OPENING BLESSING:

Praised art Thou, O Lord our God, King of the Universe, who has kept us alive and sustained us and brought us to this season. May our school and all who are in it, all our loved ones, all Israel and all mankind, be blessed, O God, by the light of Thy favor, and by blessings of joy and peace. AMEN.

(LIGHTING OF THE FESTIVAL LIGHTS)

Boruch Ato Adonoi Eloheinu Melech Ho'olom Asher Kiddshono B'mitzvosov V'tzivonu L'hadlik Ner Shel Yom Tov.

Praised art Thou, O Lord our God, King of the Universe, who has sanctified us with Thy commandments, and hast commanded us to kindle the festival lights.

Boruch Ato Adonoi Eloheinu Melech Ho'olom She'hechionu, V'kimonu V'higionu Lazman Haze.

Praised art Thou, O Lord our God, King of the Universe, who hast kept us alive, sustained us and brought us to this festive season. Amen.

(ASSEMBLY IS SEATED)

KIDDUSH:

ASSEMBLY READS:

Boruch Ato Adonoi Eloheinu Melech Ho'olom Borey P're Hagofen.

Praised art Thou, O Lord our God, Ruler of the world, who hast created the fruit of the vine.

Cantor chants Kiddush in Hebrew - Then Reader:

With song and praise, and with the symbols of our feast, let us renew the memories of our past.

Praised art Thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted and sanctified us with Thy commandments. In love hast Thou given us, O Lord our God, solemn days of joy and festive seasons of gladness, even this day of the Feast of Unleavened Bread, a holy convocation unto us, a memorial of the departure from Egypt. Thou hast chosen us for Thy service and hast made us sharers in the blessings of thy holy festivals. Blessed art Thou, O Lord, who sanctifiest Israel and the festive seasons.

## II

(TAKE THE FIRST SIP OF WINE)

(ASSEMBLY SINGS--Hymn No. 25--No. 1 on Passover Song Sheet

Behold, it is the springtime of the year!  
Over and past is winter's gloomy reign,  
The happy time of singing birds is near,  
And clad in bud and abloom are hill and plain.

And in the spring, when all the earth and sky  
Rejoice together, still from age to age  
Rings out the solemn chant of days gone by,  
Proclaiming Israel's sacred heritage.

For as from out the house of bondage went  
The host of Israel, in their midst they bore  
The heritage of law and freedom, blent  
In holy unity for ever more.

And still from rising unto setting sun  
Shall this our heritage and watchword be,  
"The Lord our God, the Lord our God is One;  
His law alone it is that makes us free!"

THE FOUR QUESTIONS: (in Hebrew and English)

1. Why is this night different from all other nights?  
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4. On all other nights, we eat without special festivities. Why on this night do we hold the Seder Services?

(THE LEADER ANSWERS)

We celebrate tonight because we were Pharoah's bondsmen in Egypt and the Lord, our God delivered us with a mighty hand. Had not the Holy One, Blessed be He, Redeemed our fathers from Egypt, we, our children, and our children's children would have remained slaves. Therefore, even if all of us were wise and well-versed in Torah, it would still be our duty from year to year, to tell the story of the deliverance from Egypt. Indeed, to dwell at length on it, is accounted praiseworthy.

### III DAYENU

(The assembly repeats the word "Dayenu" which means "It would have satisfied us"; or "This would have been more than enough for us".)

READER:

How manifold are the favors which the Lord has conferred upon us.

Had he brought us out of Egypt, and not divided the sea for us, Dayenu!

Had he permitted us to cross the sea on dry land, and not sustained us in the desert for forty years, Dayenu!

Had he sustained us in the desert for forty years, and not fed us with manna, Dayenu!

Had he fed us with manna, and not ordained the Sabbath, Dayenu!

Had he ordained the Sabbath, and not brought us to Mount Sinai, Dayenu!

Had he brought us to Mount Sinai, and not given us the Torah, Dayenu!

Had he given us the Torah, and not led us into the land of Israel, Dayenu!

Had he led us into the land of Israel, and not built for us the Temple, Dayenu!

Had he built for us the Temple, and not sent us the prophets of truth, Dayenu!

Had he sent us the prophets of truth, and not made us a holy people, Dayenu!

#### THE QUESTIONS OF THE FOUR SONS:

The wise son: What mean the testimonies and the statutes and ordinances which the Lord our God has commanded us?

All Answer: This service is held in order to worship the Lord our God, that it may be well with us all the days of our life.

The wicked son: What mean ye by this service?

All answer: As he says YE and not WE, he excludes himself from the household of Israel. Therefore you should turn to him and say, It is because of what the Lord did for ME when I came forth out of Egypt. For ME and not for HIM, for had he been there, he would not have been found worthy of being redeemed.

The simple son: What is this?

All answer: By the strength and power of God's hand did He bring us out of Egypt.

The son who is unable to ask: (merely stands in silence)

All answer: Him you should tell the entire story of the Passover; the symbols, their meaning and why we take part in this feast.

#### IV

#### PASSOVER SYMBOLS:

##### Matzoh

I am the Matzoh, unleavened bread  
To call to mind that Israel fled  
From Egypt before the dough could rise  
(Assembly eats the matzoh)

##### Shank Bone:

Do you wonder who I am?  
The roasted bone of the Paschal Lamb.  
I come today to let you know  
Your folks were shepherds, long ago.

##### Morror:

Morror's my unpleasant name.  
Do you ask me why I came?  
You will not like me here, but yet  
I come that you may not forget  
Amid the joys surrounding you,  
The bitter days your forbears knew.  
(Assembly eats the morror)

##### Haroses:

I'm Haroses, good to taste,  
An apple, raisin, spicy paste;  
Jews in Egypt used to mix,  
Mortar making Pharaoh's bricks.  
(Assembly eats Haroses)

##### Roasted Egg:

And from the roasted egg you learn  
Of times the ancient Jews would burn  
An offering to make a feast,  
A gift of grain or else a beast.  
(Assembly eats egg)

##### Parsley:

Parsley, I have come to bring  
A promise God renews each spring  
Of goodness out of nature's store  
Rejoice, the earth is green once more.  
(Assembly eats the parsley)

##### Wine:

I think that I'm the best of all;  
At every Jewish festival  
The gladsome cup of wine you see;  
Today you're drinking some of me.  
(Assembly drinks the wine)

##### Haggadah:

And I, Haggadah, am the book  
In which the company will look  
Your father leading them will read  
Of how the Israelites were freed.  
You will understand it well,  
The tale that comes alive each year  
To fill your Jewish hearts with cheer.  
The thanks and praise in songs and prayer,  
The hopes that each will do his share  
In bringing every land increase  
Of brotherhood, freedom and peace.

##### Afikomen:

This piece of Matzoh is the Afikomen, or dessert. It is eaten at the end of the meal so that the taste of the Matzoh and all other good foods remain with us as we leave the Seder table. Usually, the Afikomen is hidden in the home and the children are asked to find it. The one who discovers the Matzoh, usually is able to redeem it for a gift.



Recite in Unison.

V  
HAD GADYO

An only kid! An only kid!  
My father bought  
For two zuzim.  
An only kid!

Then came the cat  
And ate the kid  
My father bought for two zuzim.  
An only kid! An only kid!

Then came the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the stick  
And beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the fire  
And burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the water  
And quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the ox  
And drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the butcher  
And killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the angel of death  
And slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the Holy One, Blest be He!  
And destroyed the angel of death  
That slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

VI

All Read: So it is our duty to thank, praise and glorify God who brought us and our forefathers from slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness unto light. Let us therefore proclaim his praise, as we open the door to the prophet Elijah.

Child: Who is Elijah?

Reader: He was a great prophet in Israel who proved that the God of Israel was the only God.

Child: Why does Elijah come?

Reader: He comes in answer to Israel's prayer. In the darkest night of our father's oppression and trial they were comforted by the hope that the Messiah would come and that Elijah would soon announce him. Then we will have a better world.

Child: When will this better world come?

Reader: That is a mystery which is in keeping with God. But when it does come, the spirit of Elijah, the prophet of all that is good, will be alive in the hearts of men. So we open our door now that the prophet, if he be willing, may enter.

#### OPEN THE DOOR

Child: Has he come in yet? I cannot see him.

Reader: He cannot be seen. He comes as the goodness that is in the hearts of men. He is justice, he is brotherhood, he is peace. As his spirit becomes more familiar to all humanity of this world, then we will come closer to the Messianic Age in which we truly believe. God grant that next year all men may live together in freedom as brothers.

(To be sung to tune of ADDIR HU, God of Might)

1. God of might, God of right, Thee we give all glory  
Thine all praise in these days, Ev'ry tyrant nation  
When we hear, year by year, Freedom's wondrous story.
2. Now as erst, when Thou first, Mad'st the proclamation  
Warning loud, every proud, every tyrant nation  
We Thy fame, still proclaim, bowed in adoration.
3. Be with all, who in thrall, to their tasks are driven  
By Thy power, speed the hour, when their chains are riven  
Earth around, will resound, Joyful hymns to heaven.



VII

CLOSING PRAYER (Assembly rises)

Reader:

May God who broke Pharoah's yoke forever shatter all chains of oppression and hasten the day when swords shall at last be broken and wars ended. Soon may all people be freed from violence and from wrong, and may all men be united as brothers to celebrate next Passover in the name of our God of Freedom.

READER AND CONGREGATION:

May God bless the whole house of Israel with freedom and keep us safe from danger everywhere. May God cause the light of His countenance to shine upon all men, and cause the light of love to drive away the dark clouds of ignorance and hatred. May God lift up His countenance upon our country and render it a true home of liberty and a tower of justice and righteousness. May He grant peace unto us and unto all mankind. Amen.

CLOSING HYMN:

En Kelohenu.

TEMPLE OHEB SHALOM  
CHILDREN'S SEDER SERVICE

(ASSEMBLY RISES)  
OPENING BLESSING:

*Take  
shape  
Hil  
furniture*

Praised art Thou, O Lord our God, King of the Universe,  
who has kept us alive and sustained us and brought us  
to this season. May our school and all who are in it,  
all our loved ones, all Israel and all mankind, be  
blessed, O God, by the light of Thy favor, and by bless-  
ings of joy and peace. AMEN.

(LIGHTING OF THE FESTIVAL LIGHTS)

*Flame  
Speaker*

Boruch Ato Adonoi Eloheinu Melech Ho'olom Asher Kiddshono  
B'mitzvosov V'tzivonu L'hadlik Ner Shel Yom Tov.

Praised art Thou, O Lord our God, King of the Universe,  
who has sanctified us with Thy commandments, and hast  
commanded us to kindle the festival lights.

Boruch Ato Adonoi Eloheinu Melech Ho'olom She'hechionu,  
V'kimonu V'higionu Lazman Haze.

Praised art Thou, O Lord our God, King of the Universe,  
who hast kept us alive, sustained us and brought us to  
this festive season. Amen.

(ASSEMBLY IS SEATED)  
KIDDUSH:  
ASSEMBLY READS:

Boruch Ato Adonoi Eloheinu Melech Ho'olom Borey P're  
Hagofen.

Praised art Thou, O Lord our God, Ruler of the world,  
who hast created the fruit of the vine.

Cantor chants Kiddush in Hebrew - Then Reader:

*How*

With song and praise, and with the symbols of our feast,  
let us renew the memories of our past.

*Wallach*

Praised art Thou, O Lord our God, King of the universe,  
who hast chosen us from all peoples and exalted and sanc-  
tified us with Thy commandments. In love hast Thou given us,  
O Lord our God, solemn days of joy and festive seasons of  
gladness, even this day of the Feast of Unleavened Bread, a  
holy convocation unto us, a memorial of the departure from  
Egypt. Thou hast chosen us for Thy service and hast made us  
sharers in the blessings of thy holy festivals. Blessed art  
Thou, O Lord, who sanctifiest Israel and the festive seasons.

(not food)

II

(TAKE THE FIRST SIP OF WINE)

(ASSEMBLY SINGS--Hymn No. 25--No. I on Passover Song Sheet

Behold, it is the springtime of the year!  
Over and past is winter's gloomy reign,  
The happy time of singing birds is near,  
And clad in bud and abloom are hill and plain.

And in the spring, when all the earth and sky  
Rejoice together, still from age to age  
Rings out the solemn chant of days gone by,  
Proclaiming Israel's sacred heritage.

For as from out the house of bondage went  
The host of Israel, in their midst they bore  
The heritage of law and freedom, blent  
In holy unity for ever more.

And still from rising unto setting sun  
Shall this our heritage and watchword be,  
"The Lord our God, the Lord our God is One;  
His law alone it is that makes us free!"

THE FOUR QUESTIONS: (in Hebrew and English)

- Louis*  
*Spiker*
1. Why is this night different from all other nights?  
On all other nights we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?
  2. On all other nights we eat all kinds of herbs. Why on this night do we eat especially bitter herbs?
  3. On all other nights we do not dip herbs in any condiment. Why on this night do we dip them in salt water and haroses?
  4. On all other nights, we eat without special festivities. Why on this night do we hold the Seder Services?

(THE LEADER ANSWERS)

*Claire*  
*Conrad*

We celebrate tonight because we were Pharoah's bondsmen in Egypt and the Lord, our God delivered us with a mighty hand. Had not the Holy One, Blessed be He, Redeemed our fathers from Egypt, we, our children, and our children's children would have remained slaves. Therefore, even if all of us were wise and well-versed in Torah, it would still be our duty from year to year, to tell the story of the deliverance from Egypt. Indeed, to dwell at length on it, is accounted praiseworthy.

III  
DAYENU

(The assembly repeats the word "Dayenu" which means "It would have satisfied us"; or "This would have been more than enough for us".)

READER:

How manifold are the favors which the Lord has conferred upon us.

Had he brought us out of Egypt, and not divided the sea for us, Dayenu!

Had he permitted us to cross the sea on dry land, and not sustained us in the desert for forty years, Dayenu!

Had he sustained us in the desert for forty years, and not fed us with manna, Dayenu!

Had he fed us with manna, and not ordained the Sabbath, Dayenu!

Had he ordained the Sabbath, and not brought us to Mount Sinai, Dayenu!

Had he brought us to Mount Sinai, and not given us the Torah, Dayenu!

Had he given us the Torah, and not led us into the land of Israel, Dayenu!

Had he led us into the land of Israel, and not built for us the Temple, Dayenu!

Had he built for us the Temple, and not sent us the prophets of truth, Dayenu!

Had he sent us the prophets of truth, and not made us a holy people, Dayenu!

THE QUESTIONS OF THE FOUR SONS:

The wise son: What mean the testimonies and the statutes and ordinances which the Lord our God has commanded us?

All answer: This service is held in order to worship the Lord our God, that it may be well with us all the days of our life.

The wicked son: What mean ye by this service?

All answer: As he says YE and not WE, he excludes himself from the household of Israel. Therefore you should turn to him and say, It is because of what the Lord did for ME when I came forth out of Egypt. For ME and not for HIM, for had he been there, he would not have been found worthy of being redeemed.

The simple son: What is this?

All answer: By the strength and power of God's hand did He bring us out of Egypt.

The son who is unable to ask: (merely stands in silence)

All answer: Him you should tell the entire story of the Passover; the symbols, their meaning and why we take part in this feast.



IV

PASSOVER SYMBOLS:

Matzoh

I am the Matzoh, unleavened bread  
To call to mind that Israel fled  
From Egypt before the dough could rise  
(Assembly eats the matzoh)

Shank Bone:

Do you wonder who I am?  
The roasted bone of the Paschal Lamb.  
I come today to let you know  
Your folks were shepherds, long ago.

Morror:

Morror's my unpleasant name.  
Do you ask me why I came?  
You will not like me here, but yet  
I come that you may not forget  
Amid the joys surrounding you,  
The bitter days your forbears knew.  
(Assembly eats the morror)

Haroses:

I'm Haroses, good to taste,  
An apple, raisin, spicy paste;  
Jews in Egypt used to mix,  
Mortar making Pharoah's bricks.  
(Assembly eats Haroses)

Roasted Egg:

And from the roasted egg you learn  
Of times the ancient Jews would burn  
An offering to make a feast,  
A gift of grain or else a beast.  
(Assembly eats egg)

Parsley:

Parsley, I have come to bring  
A promise God renews each spring  
Of goodness out of nature's store  
Rejoice, the earth is green once more.  
(Assembly eats the parsley)

Wine:

I think that I'm the best of all;  
At every Jewish festival  
The glad some cup of wine you see;  
Today you're drinking some of me.  
(Assembly drinks the wine)

Haggadah:

And I, Haggadah, am the book  
In which the company will look  
Your father leading them will read  
Of how the Israelites were freed.  
You will understand it well,  
The tale that comes alive each year  
To fill your Jewish hearts with cheer.  
The thanks and praise in songs and prayer,  
The hopes that each will do his share  
In bringing every land increase  
Of brotherhood, freedom and peace.

Afikomen:

This piece of Matzoh is the Afikomen, or dessert. It is eaten at the end of the meal so that the taste of the Matzoh and all other good foods remain with us as we leave the Seder table. Usually, the Afikomen is hidden in the home and the children are asked to find it. The one who discovers the Matzoh, usually is able to redeem it for a gift.

Louise Shapiro

Myra Shuman

Eugene Bergerson



Recite in Unison.

V  
HAD GADYO

An only kid! An only kid!  
My father bought  
For two zuzim.  
An only kid!

Then came the cat  
And ate the kid  
My father bought for two zuzim.  
An only kid! An only kid!

Then came the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the stick  
And beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the fire  
And burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the water  
And quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the ox  
And drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the butcher  
And killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the angel of death  
And slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the Holy One, Blest be He!  
And destroyed the angel of death  
That slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

VI

All Read: So it is our duty to thank, praise and glorify God who brought us and our forefathers from slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness unto light. Let us therefore proclaim his praise, as we open the door to the prophet Elijah.

Child: Who is Elijah?

Reader: He was a great prophet in Israel who proved that the God of Israel was the only God.

Child: Why does Elijah come?

Reader: He comes in answer to Israel's prayer. In the darkest night of our father's oppression and trial they were comforted by the hope that the Messiah would come and that Elijah would soon announce him. Then we will have a better world.

Child: When will this better world come?

Reader: That is a mystery which is in keeping with God. But when it does come, the spirit of Elijah, the prophet of all that is good, will be alive in the hearts of men. So we open our door now that the prophet, if he be willing, may enter.

OPEN THE DOOR

Child: Has he come in yet? I cannot see him.

Reader: He cannot be seen. He comes as the goodness that is in the hearts of men. He is justice, he is brotherhood, he is peace. As his spirit becomes more familiar to all humanity of this world, then we will come closer to the Messianic Age in which we truly believe. God grant that next year all men may live together in freedom as brothers.

(To be sung to tune of ADDIR HU, God of Might)

1. God of might, God of right, Thee we give all glory  
Thine all praise in these days, Ev'ry tyrant nation  
When we hear, year by year, Freedom's wondrous story.
2. Now as erst, when Thou first, Mad'st the proclamation  
Warning loud, every proud, every tyrant nation  
We Thy fame, still proclaim, bowed in adoration.
3. Be with all, who in thrall, to their tasks are driven  
By Thy power, speed the hour, when their chains are riven  
Earth around, will resound, Joyful hymns to heaven.

thanks  
Cmf Sat  
Sund.

VII

CLOSING PRAYER (Assembly rises)  
Reader:

May God who broke Pharoah's yoke forever shatter all chains of oppression and hasten the day when swords shall at last be broken and wars ended. Soon may all people be freed from violence and from wrong, and may all men be united as brothers to celebrate next Passover in the name of our God of Freedom.

READER AND CONGREGATION:

*Donna*  
May God bless the whole house of Israel with freedom and keep us safe from danger everywhere. May God cause the light of His countenance to shine upon all men, and cause the light of love to drive away the dark clouds of ignorance and hatred. May God lift up His countenance upon our country and render it a true home of liberty and a tower of justice and righteousness. May He grant peace unto us and unto all mankind. Amen.

CLOSING HYMN:

En Kelohenu.

A/ik.  
E. Lijab.

Anter swip Kiddlest swip  
4 swes - charred by leeches

8112 " 7A  
cont. test - who can say most in  
in 2 up in one breath.

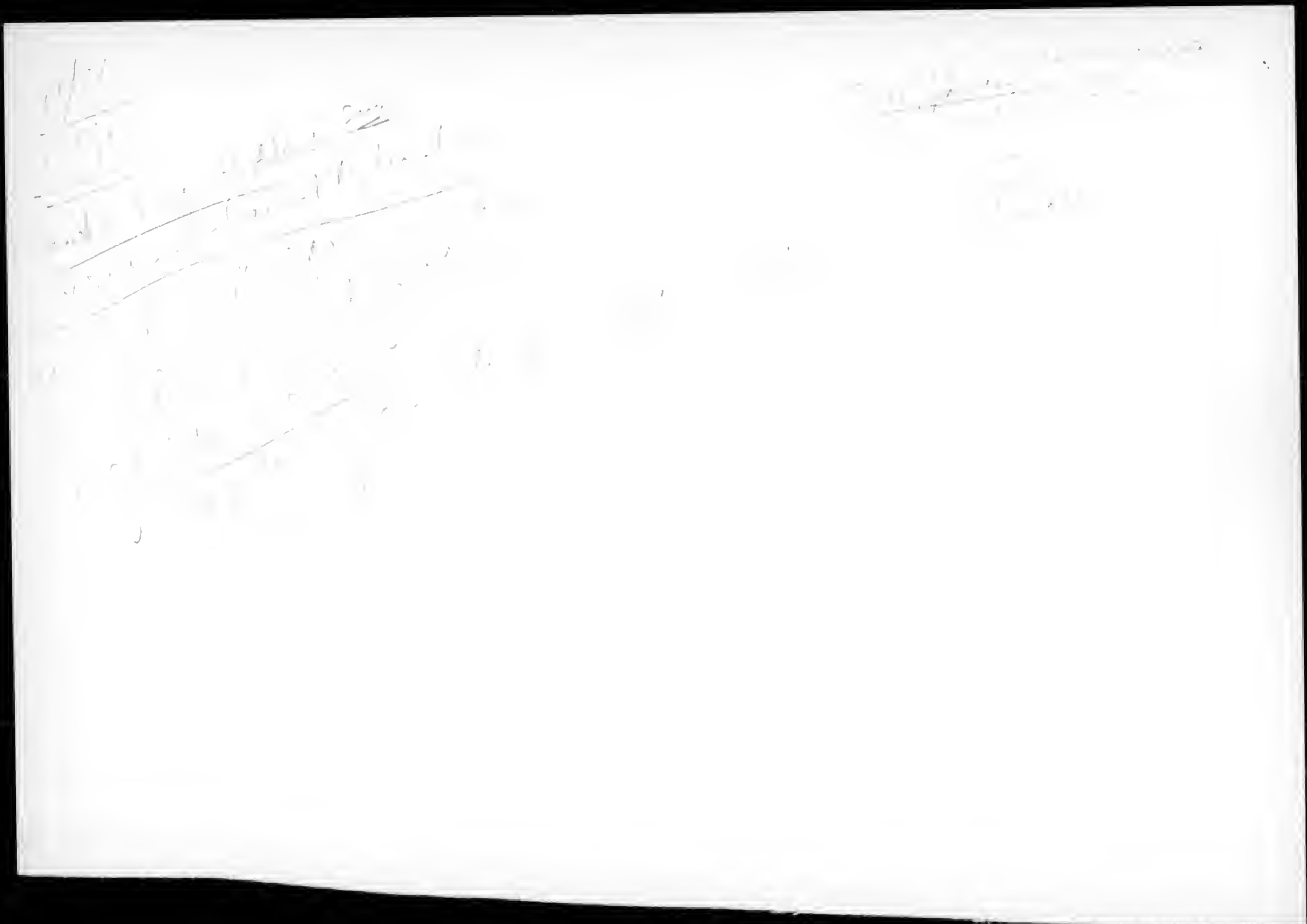
recite in chorale

1 swip / 10 7' 20 -  
" " " 10 -

1 stanza in 1 up, 1 in Hel

no up in place, never  
ess. practice  
only have on place  
2 30  
time  
chorales

# Intentional Second Exposure





PASSOVER SONGS

JOCHEBED'S SONG

Bible & Festival Song Book pg. 33

In this basket goes my child  
And my eyes with tears are dim.  
In the river goes my child,  
And all my love goes out with him.

Here I lay him oh, so tenderly  
Darling child, O do not cry  
O, I love my dear child so,  
How could I live, if he should die.

River, river, take my child,  
Keep him safe from harm and pain,  
River, when the danger's o'er  
O give him back to me again.

THE BURNING BUSH

Bible & Festival Song Book pg. 39

Shepherd, resting by the stream  
O tell me, what it is you dream;

I am dreaming all the day  
Of my brothers far away.

In that land from here so far,  
O, tell me who your brothers are?

Slaves in Egypt are they  
Working, working, all the day.

Shepherd tell me who you are  
Do you also come from far?

Moses, and a Jew am I,  
Brother of the slaves who sigh.

O what's the burning bush so strange,  
It burns and burns yet does not change.

Tis an angel telling me  
Go and set your people free.

THE FOUR QUESTIONS

Union Haggadah - Pg. 18

QUESTION I

Ma nishtano halailo haze mikol halelos;  
sheb'chol halelos onu ochlin chometz  
umatzo; halailo haze kulo matzo?

Why is this night different from all  
other nights? On all other nights we  
eat either matzo or bread. Why on  
this night, do we eat only Matzo?

QUESTION II

Sheb'chol halelos, onu ochlin sh'or  
y'rokos; halailo haze moror?

On all other nights we eat all kinds  
of vegetables. Why on this night do  
we eat bitter vegetables?

QUESTION III

Sheb'chol halelos en onu matbili<sup>m</sup> afilu  
paam echos, halailo haze sh'tai p'omim.

On all other nights we do not dip  
vegetables. Why on this night do we  
dip vegetables in salt water and  
Charoses?

QUESTION IV

Sheb'chol halelos onu ochlin ben yosh'vin  
uven m'subin, halailo haze kulonu m'subin.

On all other nights we eat either  
reclining or not reclining. Why on  
this night do we eat only reclining?

CHAD GADYO  
Songs of Zion, pg. 204

Chad gad-yo, chad gad-yo  
D'za-bin a-bo bis-re zu-ze  
Chad gad-yo, chad gad-yo

V'o-so shun-ro, d'och al l'gad-yo  
D'za-bin a-bo bis-re zu-ze  
Chad gad-yo, chad gad-yo

V'o-so kal-bo, v'no-sh ach l'shun-ro  
D'ochal l'gad-yo  
D'za-bin a-bo bis-re zu-ze  
Chad gad-yo, chad gad-yo

V'o-so chut-ro  
V'hi-ko l'chal-bo  
D'no-shach l'shun-ro  
D'ochal l'gad-yo  
D'za-bin a-bo bis-re zu-ze  
Chad gad-yo chad gad-yo

V'o-so nu-ro d'so-raf l'chut-ro  
D'hi-ko l'chal-bo  
D'no-shach l'shun-ro  
D'ochal l'gad-yo  
D'za-bin a-bo bis-re zu-ze  
Chad gad-yo chad gad-yo

V'o-so ma-yo v'ch i-bo l'nu-ro  
D'so-raf l'chut-ro  
D'hi-ko l'chal-bo  
D'no-shach l'shun-ro  
D'ochal l'gad-yo  
D'za-bin a-bo bis-re zu-ze  
Chad gad-yo chad gad-yo

V'o-so so-ro, v'sho-so l'ma-yo  
D'chi-bo l'nu-ro  
D'so-raf l'chut-ro  
D'hi-ko l'chal-bo  
D'no-shach l'shun-ro  
D'ochal l'gad-yo  
D'za-bin a-bo bis-re zu-ze  
Chad gad-yo chad gad-yo

V'o-so ha-sho-chet, v'sho-chet l'so-ro,  
D'sho-so l'ma-yo  
D'chi-bo l'nu-ro  
D'so-raf l'chut-ro  
D'hi-ko l'chal-bo  
D'no-shaf l'shun-ro  
D'ochal l'gad-yo  
D'zabin a-bo bis-re zu-ze  
Chad gad-yo chad gad-yo

AN ONLY KID

An only kid, an only kid  
That my father bought for two zu  
An only kid, an only kid

There came a cat and ate the kid  
That my father bought for two zuzim  
An only kid, an only kid.

Then came a dog and bit the cat  
That ate the kid  
That my father bought for two zuzim  
An only kid, an only kid.

Then came a stick and beat the dog  
That bit the cat  
That ate the kid  
That my father bought for two zuzim  
An only kid, an only kid.

Then came the fire and burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
That my father bought for two zuzim  
An only kid, an only kid

Then came the water and quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
That my father bought for two zuzim  
An only kid, an only kid.

Then came the ox and drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
That my father bought for two zuzim  
An only kid, an only kid

Then came the butcher and killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
That my father bought for two zuzim  
An only kid, an only kid

CHAD GADYO (Cont.)

V'o-so ma-lach ha-mo-ves,  
V'sho-chat l'sho-chet  
D'sho-chat l'so-ro  
D'sho-so l'ma-yo  
D'chi-bo l'nu-ro  
D'so-raf l'-chut-ro  
D'hi-ko l'chal-bo  
D'no-shach l'shun-ro  
D'ochal l'gad-yo  
D'za-bin abo bis-re zu-ze  
Chad gad-yo, chad gad-yo

V'o-so ha-ko-dosh bo-ruch hu  
V'sho-chat l'ma-lach ha-mo-ves  
D'sho-chat l'sho-chet  
D'sho-chat l'so-ro  
D'sho-so l'ma-yo  
D'chi-bo l'nu-ro  
D'so-raf l'chut-ro  
D'hi-lo l'chal-bo  
D'no-shach l'shun-ro  
D'ochal l'gad-yo  
D'za-bin a-bo bis-re zu-ze  
Chad gad-yo, chad gad-yo

Then came the angel of death and slew  
the butcher  
Who killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
That my father bought for two zu-sim  
An only kid, an only kid.

Then came the Holy One, blest be he  
And destroyed the angel of death  
That slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
That my father bought for two zuzim  
An only kid, an only kid.

DAYENU

Songs of Zion - pg. 198

I-lu ho-tsi, ho-tsi-n-nu, ho-tsi-o-nu  
mi-Mi-tsra-yim  
Ho-tsi-o-nu mi-Mi-tsra-yim, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu,  
Da-ye-nu, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu,  
Da-ye-nu, da-ye-nu.

I-lu no-san, no-san lo-nu, no-san lo-nu  
es ha-shab-bos  
No-san lo-nu es ha-Shab-bos, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu da-da-ye-nu  
Da-ye-nu, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu  
Da-ye-nu, Da-ye-nu.

I-lu hich-ni, hich-ni-so-nu, hich-ni-so-  
nu l'e-retz Yis-ro-el  
Hich-ni-so-nu l'erets Yis-ro-el, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu,  
Da-ye-nu, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu,  
Da-ye-nu, da-ye-nu.

IT WOULD HAVE BEEN ENOUGH

Had He done nothing more than take us out  
of Egypt,  
That would have been enough.

Had he given us the Sabbath and nothing  
more,  
That would have been enough

Had he only brought us into the Land of  
Israel  
That would have been enough.

CHAD GADYO (Cont.)

V'o-so ma-lach ha-mo-ves,  
V'sho-chat l'sho-chet  
D'sho-chat l'so-ro  
D'sho-so l'ma-yo  
D'chi-bo l'nu-ro  
D'so-raf l'-chut-ro  
D'hi-ko l'chal-bo  
D'no-shach l'shun-ro  
D'ochal l'gad-yo  
D'za-bin abo bis-re zu-ze  
Chad gad-yo, chad gad-yo

V'o-so ha-ko-dosh bo-ruch hu  
V'sho-chat l'ma-lach ha-mo-ves  
D'sho-chat l'sho-chet  
D'sho-chat l'so-ro  
D'sho-so l'ma-yo  
D'chi-bo l'nu-ro  
D'so-raf l'chut-ro  
D'hi-lo l'chal-bo  
D'no-shach l'shun-ro  
D'ochal l'gad-yo  
D'za-bin a-bo bis-re zu-ze  
Chad gad-yo, chad gad-yo

Then came the angel of death and slew  
the butcher  
Who killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
That my father bought for two zu-sim  
An only kid, an only kid.

Then came the Holy One, blest be he  
And destroyed the angel of death  
That slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
That my father bought for two zuzim  
An only kid, an only kid.

DAYENU

Songs of Zion - pg. 198

I-lu ho-tsi, ho-tsi-n-nu, ho-tsi-o-nu  
mi-Mi-tsra-yim  
Ho-tsi-o-nu mi-Mi-tsra-yim, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu,  
Da-ye-nu, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu,  
Da-ye-nu, da-ye-nu.

I-lu no-san, no-san lo-nu, no-san lo-nu  
es ha-shab-bos  
No-san lo-nu es ha-Shab-bos, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu da-da-ye-nu  
Da-ye-nu, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu  
Da-ye-nu, Da-ye-nu.

I-lu hich-ni, hich-ni-so-nu, hich-ni-so-  
nu l'e-retz Yis-ro-el  
Hich-ni-so-nu l'erets Yis-ro-el, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu,  
Da-ye-nu, da-ye-nu.  
Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu,  
Da-ye-nu, da-ye-nu.

IT WOULD HAVE BEEN ENOUGH

Had He done nothing more than take us out  
of Egypt,  
That would have been enough.

Had he given us the Sabbath and nothing  
more,  
That would have been enough

Had he only brought us into the Land of  
Israel  
That would have been enough.



PASSOVER SONGS

ELIYOHU HANOVI

Festival Songs - pg. 42

Verse 1.

Eli-yo-hu han-no-vi  
Eli-yo-hu ha-tish-bi  
Eli-yo-hu Eli-yo-hu  
Eli-yo-hu ha-gi-lo-di.  
Eli-yo-hu Eli-yo-hu  
Eli-yo-hu hag-gil-o-di.

CHORUS.

Bin-he-roh yo-vo  
Yo-vo ele-nu  
Yo-vo ele-nu  
Yo-vo ele-nu  
Om-mo-shi-ach ben Do-vid

Verse 2.

Im-mo-shi-ach ben Do-vid,  
Im-mo-shi-ach ben Do-vid  
Im-mo-shi-ach im-mo-shi-ach  
Im-mo-shi-ach ben Dovid.  
Im-mo-shi-ach im-mo-shi-ach  
Im-mo-shi-ach ben Dovid.

Repeat Chorus

Translation

Elijah, the prophet  
Elijah, the Tishbite  
Elijah the Gilodite  
Speedily may he come to us.  
Messiah, the son of David.

GO DOWN MOSES!

When Israel was in Egypt land,  
Let my people go!  
Oppressed so hard they could not stand,  
Let my people go!

Go down, Moses!  
'Way down in Egypt land.  
Tell ol' Pharaoh,  
Let my people go!

EHAD MI YODEA

Gateway - pg. 124

E-had mi yo - de - a?  
E-had a-ni yo-de a!  
Ehad elo-he-nu she-ba-sha- ma-yim u-va -  
a-retz  
Sh'na-yim mi yo- de- a?  
Sh'na-yim a-ni yo-de-a!  
Sh'ne lu-hot hab - b'rit,  
Ehad e-lo-he-nu she-ba-sha - ma-yim  
u-va - a-retz.  
Sh'lo-shah mi yo- de- a?  
Sh'lo - shah a-ni yo- de - a!  
Sh'lo-sha a - vot,  
Sh'ne lu-hot hab-b'rit,  
E-had e-lo-he-nu she-ba- sha-ma-yim  
u-va - a - retz.

B'RAHOT LE-PESAH

Gateway - pg. 116

Ba-ruk at-tah Adonoi,  
Elohenu me-lek ha-o - lam  
Bo-re p'ri ha-ga-fen.  
Ba-ruk at-tah Adonoi,  
Elohenu me-lek ha-o-lam  
A-sheer kid' - sha-nu be-mitz-vo- tav  
ve-tsi - va-nu al a-hi lat ma-tsah.



ECHOD MI YODEA?

1. I'll sing you one, ho!  
Echod mi yodea?  
What is your one, ho?  
One is God and one alone  
And evermore shall be so.
2. I'll sing you two, ho!  
Sh'nayim mi yodea?  
What are your two, ho?  
Two are the tables  
Of the covenant,  
One is God and one alone  
And evermore shall be so.
3. I'll sing you three, ho!  
Sh'loshe mi yodea?  
What is your three, ho?  
Three are the Patriarchs,  
Two are the tables  
Of the covenant,  
ONE IS GOD AND ONE ALONE  
AND EVERMORE SHALL BE SO.
4. I'll sing you four, ho!  
Arba mi yodea?  
What are your four, ho?  
Four are the mothers of Israel  
Three are the Patriarchs  
Two are the tables  
Of the covenant,  
ONE IS GOD AND ONE ALONE  
AND EVERMORE SHALL BE SO.
5. I'll sing you five, ho!  
Chamisho mi yodea?  
What are your five, ho?  
Five are the BOOKS OF MOSES;  
Four are the Mothers of Israel,  
Three are the Patriarchs,  
Two are the tables  
Of the covenant,  
ONE IS GOD AND ONE ALONE  
AND EVERMORE SHALL BE SO.
6. I'll sing you six, ho!  
SHISHO mi yodea?  
What are your six, ho?  
Six are the DAYS OF CREATION;  
Five are the Books of Moses;  
Four are the Mothers of Israel,  
Three are the Patriarchs,  
Two are the tables  
Of the covenant,  
ONE IS GOD AND ONE ALONE  
AND EVERMORE SHALL BE SO.
7. I'll sing you seven, ho!  
SHIVO mi yodea?  
What are your seven, ho?  
Seven are the DAYS of the WEEK;  
Six are the Days of Creation,  
Five are the Books of Moses;  
Four are the Mothers of Israel,  
Three are the Patriarchs,  
Two are the Tables  
Of the Covenant,  
One is God and ONE ALONE  
AND EVERMORE SHALL BE SO.
8. I'll sing you eight, ho!  
SH'MONO MI YODEA?  
Eight are the LIGHTS OF CHANUKO;  
Seven are the DAYS of the Week;  
Six are the days of Creation,  
Five are the Books of Moses;  
Four are the Mothers of Israel,  
Three are the Patriarchs,  
Two are the Tables  
Of the Covenant,  
ONE IS GOD AND ONE ALONE  
AND EVERMORE SHALL BE SO.
9. I'll sing you nine, ho!  
TISHO MI YODEA?  
What are your nine, ho?  
NINE ARE THE FESTIVALS,  
Eight are the Lights of Chanuko;  
Seven are the days of the week;  
Six are the days of Creation,  
Five are the Books of Moses;  
Four are the Mothers of Israel,  
Three are the Patriarchs,  
Two are the Tables  
Of the Covenant,  
ONE IS GOD AND ONE ALONE  
AND EVERMORE SHALL BE SO.
10. I'll sing you ten, ho!  
ASORO MI YODEA?  
What are your ten, ho?  
Ten are the COMMANDMENTS;  
Nine are the Festivals,  
Eight are the Lights of Chanuko;  
Seven are the days of the week,  
Six are the Days of Creation,  
Five are the Books of Moses,  
Four are the Mothers of Israel,  
Three are the Patriarchs,  
Two are the Tables  
Of the covenant,  
ONE IS GOD AND ONE ALONE  
AND EVERMORE SHALL BE SO.

[To face page 62]

## Ceremonial for Opening the Door for Elijah

READER: Let us now open the door that Elijah may enter!

A CHILD (*asks*): Who is Elijah?

READER: He was a great prophet in Israel. On Mount Carmel, face to face with the priests of Baal, he proved that the God of Israel is the only true God. We are told that he did not die as men die but was lifted to heaven in a fiery chariot. In legend he often returns to earth in various guises.

THE CHILD (*asks*): Why does Elijah come?

READER: He comes in answer to Israel's prayer. Again and again has our lot seemed utterly without hope. We lived in exile and in terror. Tyranny sat on the throne. Might conquered right. The heart of the world was pitiless as a stone. In this darkest night our fathers were comforted by the hope of the coming of the Messiah. They believed that a better world would come with him, a world in which Israel will live in dignity and in peace.

THE CHILD (*asks*): When will this better world come?

READER: That is a mystery in the keeping of God. But when it comes, Elijah will be its herald. Before the Messianic day comes, the spirit of Elijah must live in the hearts of men. So we open the door that our heavenly guest may enter.

(*Child opens door, remains standing by it.*)

[Provisional Printing]

READER: Thou hast come, O Elijah! We welcome thee with the ancient greeting: Boruch habo b'shem adonoi. Blessed be thou who comest in the name of the Lord.

*(There are some seconds of silence.)*

THE CHILD *(at the door speaks)*: Has Elijah come? I do not see him.

READER: He cannot be seen. He comes as the goodness that is in the hearts of men. He is justice. He is brotherhood. He is peace. As his spirit prevails more and more in the deeds of men and nations, does mankind come ever nearer to the Messianic day. God grant that next year all men may live together in freedom as brothers.

ברוך אתה בבואך וברוך אתה בצאתך:

Boruch ato b'vo-echo uvoruch ato b'tsesecho. Blessed art thou, O Elijah, in thy coming; blessed be thou in thy going. We speed thy parting with song.

*(All sing Eliyohu Hanovi as child closes door.)*

Eliyohu hanovi,	Bimhero' v'yomenu,
Eliyohu Hatishbi,	Yovo elenu,
Eliyohu, Eliyohu,	Bimhero v'yomenu,
Eliyohu, Hagilodi,	Yovo elenu.

PREPARED BY

Joint Committee on Ceremonies, UAHC and CCAR

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THE CENTRAL CONFERENCE OF AMERICAN RABBIS

A Project of the Union of American Hebrew Congregations

## Eliyohu Hanovi

Traditional Z'miro  
Arr. by Eric Werner

SOLO OR UNISON

Slowly

*End*

gil-o-di. Bim-he-ro v'-yo-me-nu

*End*

yo-vo e-le-nu, bim-he-ro v'-

*retard*

yo-me-nu yo-vo e-le-nu.

*Repeat from § to end*

Printed in U. S. A.

*We Celebrate*

# PESACH

By Rabbi Leonard J. Mervis



The Union of American Hebrew Congregations



## THE STORY OF PESACH

by RAY M. COOK

Sing a song of freedom  
Slaves no more are we.  
Listen to the story  
Of how this came to be.

This is the story of *Pesach*.

Many years ago the children of Israel lived in a land called Egypt. At that time, Pharaoh, the king of Egypt, was very, very cruel. He made slaves of the Israelites. They worked and worked from morning until night making bricks for Pharaoh.

Bricks for Pharaoh's pyramids,  
From early morn 'til night.  
Is there no one who will rise  
To save them from their plight?

Now in Egypt lived a man named Moses. When Moses saw how badly his people were treated by the Egyptians, he felt great pity for them and wanted to help them.

Then God sent Moses and his brother Aaron to Pharaoh to tell him to set the children of Israel free.

"Let the Israelites depart  
From out this bad, bad land,"  
Moses to the King cried out,  
"This is God's command!"

But Pharaoh refused to let the children of Israel go. Instead he ordered his slavemasters to work them even harder in the making of bricks. Moses went to him again and again, but still he refused. Moses begged again,

"Let my people go," said he,  
"From Egypt-land this day."  
But Pharaoh would not listen  
He turned his head away.

---

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Because Pharaoh would not obey, terrible things happened. Finally, after ten plagues, every single Egyptian home suffered. But these troubles passed over the homes of the children of Israel. This, by the way, is why the Bible calls the holiday "Passover."

Pharaoh became so frightened after the tenth plague that he gave up at last. He feared more troubles would come to Egypt. This time, Pharaoh did not wait for Moses and Aaron to ask to see him. He sent for them.

"Go," he said, "and take with you  
Your Israelites today.  
Every man, and wife and child,  
I don't want them to stay!"

So Moses joyfully told the Israelites to pack up as quickly as possible. Of course, they couldn't take very much with them, but at last they would be free! They marched out of Egypt, led by Moses and Aaron and their sister Miriam. As they marched, they sang:

Sing a song of freedom,  
Slaves no more are we.  
Sing a song of freedom,  
Now at last we're free!

All this was too good to be really true! For, just as they were out of sight of Pharaoh's palace, they saw a cloud of dust in the distance. And they heard the rumbling of Pharaoh's chariots. The king had changed his mind.

"Bring them back to Egypt,"  
Said the cruel king to his men.  
"Bring them back and let them start  
Upon the bricks again."

The children of Israel hurried onward, as fast as they could. Suddenly, they saw water stretched out before them. It was the Red Sea.

Before them lay the Sea of Red  
And deserts on each side.  
Behind them roared the chariots  
As fast as they could ride.

The children of Israel dashed on foot through the low waves — and they reached the dry land safely—free! But the wheels of Pharaoh's heavy chariots sank into the sands.

The Israelites were safe at last! They broke into loud cheers and, led by Miriam, they danced on the shores of the Red Sea.

Moses and Aaron led them in a mighty song of praise to God:

Mi cho-mo-cho bo-elim adonoy	Who is like the Lord our God
Mi ko-mo-cho ne'dor ba'kodesh,	The world is His domain.
No-ro s'hilos o-se fe-le.*	Working wonders, full of glory
	Ever shall He reign.


The Lord had watched over the Israelites and brought them out of Egypt, the land of slavery.

Sing a song of freedom  
Slaves no more are we.  
Now you've heard the story  
Of how this came to be.


\*The Hebrew words they sang, taken from the Bible, you can sing, too, to the melody of Addir Hu, "God of Might," which follows.

## ADIR HU

Slowly, with vigor



A-dir hu, A-dir hu. Yiv-ne ve-so b'ko-rov. Bimheyro, bimheyro....  
God of might God of right There we give all glo-ry There all praise in these days



b'yo-meynu b' - lo - rov. El b'-ney, El b'-ney Bimheyro b' - lo - rov.  
as in a-ges hoar y when we hear year by year freedom's wondrous sto-ry.

From THE SONGS WE SING, edited by Harry Coopersmith. With permission of the editor.

## MA NISHTANO

Sung freely



Ma nish-ta-no ha-lay-lo ha-ze mi-kol ha-le - los? She-b'-



1 chol ha-le-los o-nu och - lin cho - mets u - ma - tso, ha-  
2 chol ha-le-los o-nu och - lin sh' - or y' - ro - kos, ha-  
3 chol ha-le-los en o-nu mat-bi - lin a - fi - lu pa-am e - chos, ha-  
4 chol ha-le-los o-nu och - lin ben yosh - vin u - ven m' - su - bin, ha-



1. lay-lo ha-ze, ku - lo... ma-tso. She-b'- rer. ... She-b'-  
2. lay-lo ha-ze, mo -  
3. lay-lo ha-ze, sh' -  
4. lay-lo ha-ze, ku -



1. 3. lay-lo ha-ze, ku - lo... ma-tso. She-b'- rer. ... She-b'-  
2. lay-lo ha-ze, mo -  
3. lay-lo ha-ze, sh' -  
4. lay-lo ha-ze, ku -

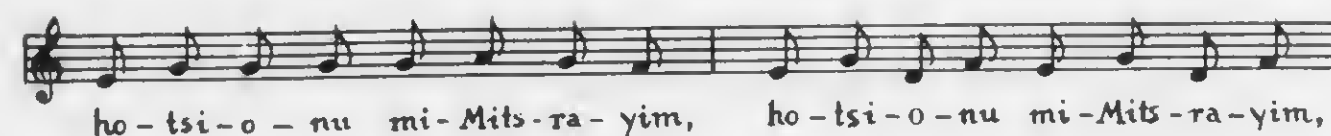
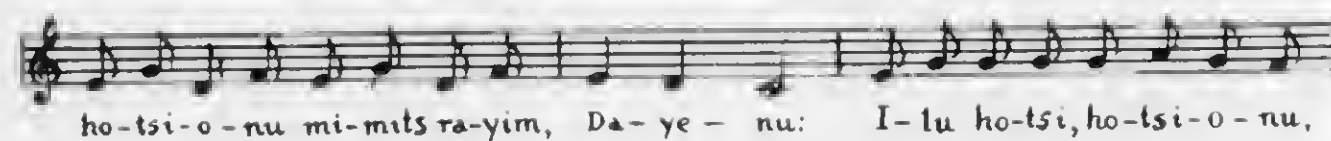
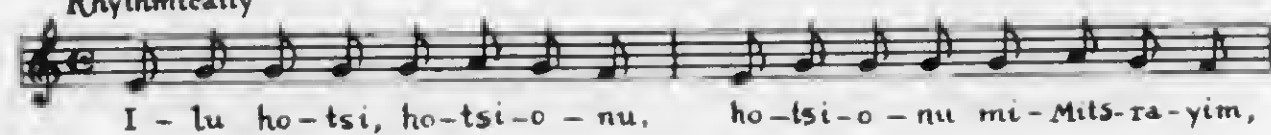
tey f' - o - mim..... She-b' - lo - nu m' - su - bin.....

Why is this night different from all nights?  
On this night we eat matso and bitter herb;  
we dip parsley in salt water and hörseradish  
in charoses; and we recline at the table as  
we eat.

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# DAYENU

Rhythmically



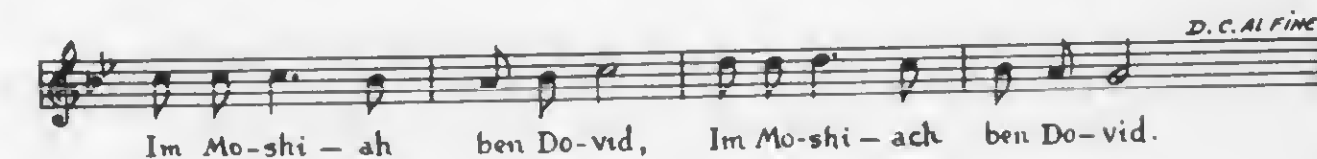
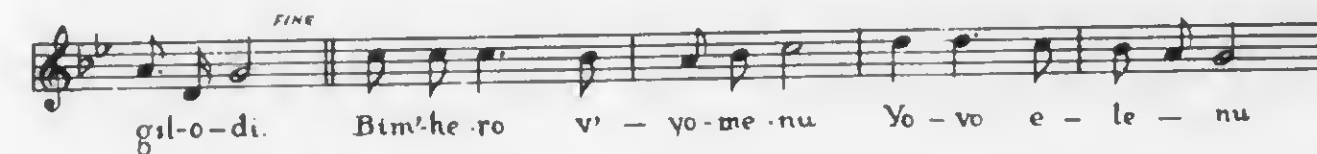
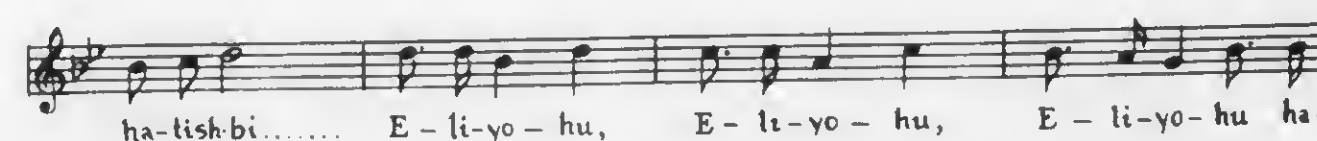
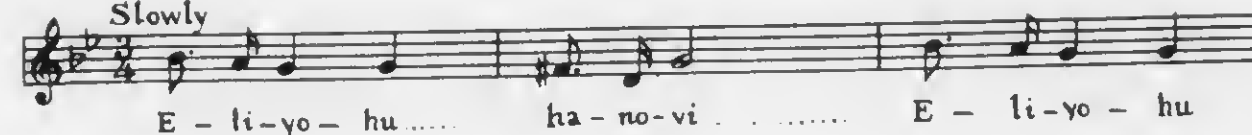
I-lu no-san lo-nu es ha-Sha-bos, Da-ye-nu:  
I-lu no-san lo-nu es ha-To-rah, Da-ye-nu:  
I-lu hich-ni-so-nu l'E-rets Yis-ro-el, Da-ye-nu:

Had He done nothing more than take us out of  
Egypt, for that alone, we should have been grateful.  
Had He given us the Sabbath and nothing more,  
Dayenu. Had He brought us into the land of  
Israel, Dayenu!

From THE SONGS WE SING, edited by Harry Coopersmith. With permission of  
the editor.

# ELIYOHU HANOVI

Slowly



May the prophet Elijah come soon, in our time,  
with the Messiah, son of David.

From THE SONGS WE SING, edited by Harry Coopersmith. With permission of  
the editor.

# ECHOD MI YODEA

*Moderato*

E - chod .... mi yo-de - a? .... E - chod a -  
 Who will sing me of the num - ber One? I will sing you

\*  
 -ni yo-de - a. E - chod E-lo-he-nu, E - lo-he-nu E-lo-he-nu. E-  
 of the num - ber one... One .... for al-migh-ty God, al - migh-ty God, al-migh-ty God, al-

lo - he-nu, E-lo-he-nu, E - lo - he - nu ..... She - ba-sho-ma-yim  
 migh-ty God, al-migh-ty God al - migh - - - ty God..... Who reigns in heav - en

u - vo - o - rets..... she - ba-sho-ma-yim u - vo - o - rets.  
 and up - on the earth..... Who reigns in heav - en and up - on the earth.

Sh'na-yim mi yo-de-a?  
 Sh'na-yim ani yo-de-a.  
 Sh'ne lu-chos ha-b'ris  
 E-chod Elo-he-nu  
 She-ba-sho-ma-yim u-vo-o-rets.

Sh'lo-sho mi yo-de-a?  
 Sh'lo-sho ani yo-de-a.  
 Sh'lo-sho o-vos,  
 Sh'ne lu-chos ha-b'ris  
 E-chod Elo-he-nu  
 She-ba-sho-ma-yim u-vo-o-rets.

Ar-ba mi yo-de-a?  
 Ar-ba ani yo-de-a.  
 Ar-ba i-mo-hos,  
 Sh'lo-sho o-vos,  
 Sh'ne lu-chos ha-b'ris  
 E-chod Elo-he-nu  
 She-ba-sho-ma-yim u-vo-o-rets.

Who will sing me of the number Two?  
 I will sing you of the number Two.  
 Two tablets of the Law,  
 One for Almighty God  
 Who reigns in heaven and upon the earth.

Who will sing me of the number Three?  
 I will sing you of the number Three.  
 Three for the patriarchs,  
 Two tablets of the Law,  
 One for Almighty God  
 Who reigns in heaven and upon the earth.

Four for the matriarchs,  
 Five for the Pentateuch,  
 Six days creation,  
 Seven days arc in the week,  
 Eight lights of Chanuko,

Nine for the festivals,  
 Ten for the Commandments,  
 Eleven stars in Joseph's dream,  
 Twelve tribes of Israel,  
 Thirteen attributes of God.

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# CONCERNING A KID

*With spirit*  
*CHORUS*

Chad gad-yo.... chad gad - yo. .... Chad gad-yo..... chad gad-yo....

*SOLO*

Oh, grand-pa went to mar-ket once To see what he could buy: He

bought a snow-white kid be-cause It caught and held his eye. The cru-el cat, the gre-dy cat, With-

*D. C. AL FINE*

in a val-ley hid, And then jumped out; with wick-ed claws He slew the lit-tle kid.

The dog was angry with the cat  
 For doing such a deed.  
 He leaped upon the frightened cat;  
 He slew him with great speed.  
 The stick was very angry then,  
 And leaped up from his place;  
 He beat the dog upon the head,  
 And even on the face.

## CHORUS

The fire gave an angry roar,  
 And leaped to the attack;  
 It burned the stick and left it there  
 Like ashes, crisp and black.  
 The water saw the burning flame,  
 And flowed all round about;  
 It covered every single spark,  
 And put the fire out.

## CHORUS

The thirsty ox from pasture came,  
 And saw the water there;  
 He drank up every single drop;  
 Not one drop did he spare.  
 The butcher came and saw the ox;  
 He firmly bound his feet.  
 Then with his knife he slew the ox,  
 Because he needed meat.

## CHORUS

Then came the angel dark of death,  
 With his ten thousand eyes;  
 He merely looked — the butcher fell;  
 A heap of bones he lies.  
 Then God and angel sent to strike  
 The messenger of death;  
 The angel bright blew just one puff,  
 And slew him with his breath.

## CHORUS

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# CHAD GADYO

*Moderato*

Chad Gad - yo, ..... Chad Gad - yo. D' - za-bin a-bo

bis - re zu-ze Chad Gad - yo. .... chad gad - yo.

V' - - o - so shun-ro v'o - chal l'-gad-yo ( ) D' -  
V' - - o - so kal-bu v'no-shach l'-shun-ro D' - o-chal l'-gad - yo.

-za-bin a-bo bis - re zu-ze Chad gad - yo

chad gad - yo. V' - - o - so chul-ro v'hi - ko l'-chal-bo

(\* PHRASE A) (\* PHRASE B)

D' - no-shach l'-shun - ro. D' - o-chal l'-gad - yo. D'ZABIN ABU

\* This phrase ( ) to be omitted the first time

\* Phrase A and Phrase B to be added alternately as new phrases appear with each new stanza.

My father bought an only kid for two zuzim. A cat came and ate the kid; a dog came and bit the cat; a stick came and beat the dog; a fire came and burned the stick; water came and quenched the fire . . . an only kid, my father bought for two zuzim.

V'o-so nu-ro v'so-raf l'chut-ro  
D'hi-ko l'chal-bo, d'no-shach l'shun-ro,  
D'o-chal l'gad-yo,  
D'za-bin. . .

V'o-so ma-yo v'cho-vo l'nu-ro  
D'so-raf l'chut-ro, d'hi-ko l'chal-bo,  
D'no-shach l'shun-ro,  
D'o-chal l'gad-yo.  
D'za-bin . . .

V'o-so ha-ko-dosh bo-ruch hu,  
V'sho-chat l'ma-lach ha-mo-  
ves, d'sho-chat l'sho-chet,  
D'sho-chat l'so-ro, d'sho-so l'ma-yo,  
D'cho-vo l'nu-ro, d'so-raf l'chut-ro,  
D'hi-ko l'chal-bo, d'no-shach l'shun-ro,  
D'o-chal l'gad-yo,  
D'za-bin a-bo bis-re zu-ze.  
Chad gad-yo, chad gad-yo.

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## DIRECTIONS FOR SETTING THE SEDER TABLE

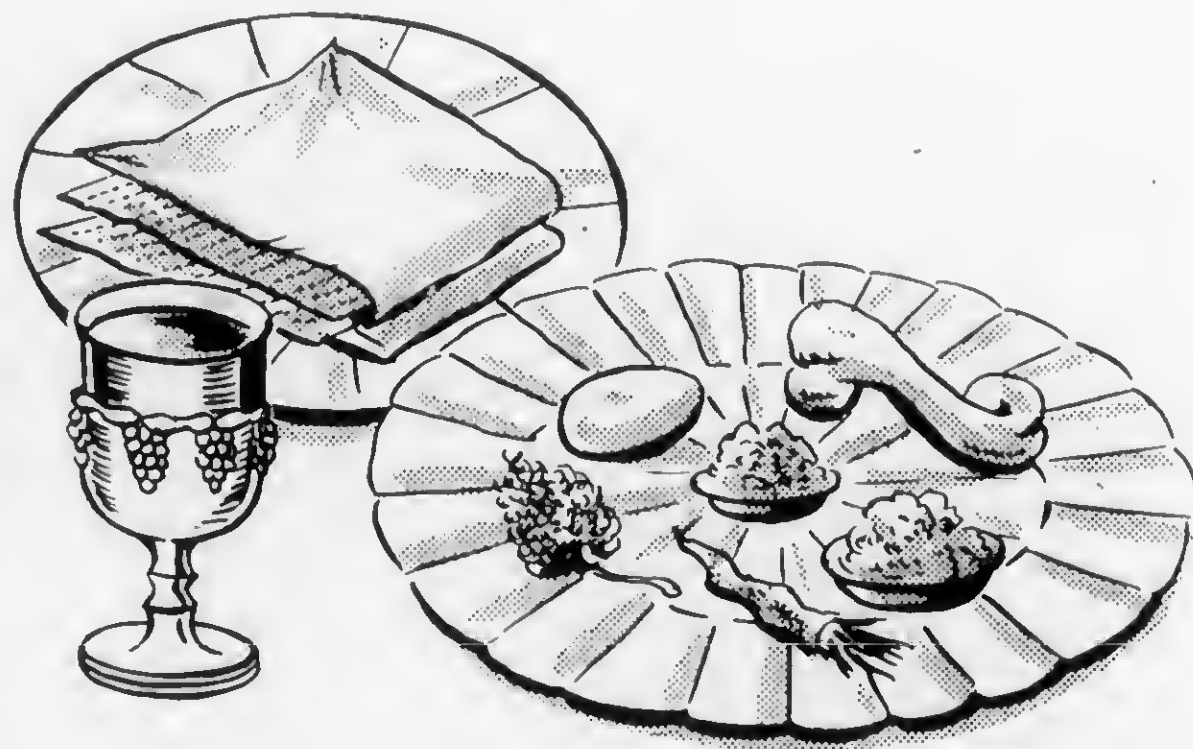
In front of the person who conducts the service, place on a large platter three matsos, each of which is covered separately in the folds of a napkin or special cover. Next to it place a large platter containing the Seder symbols:

1. The roasted shank bone of a lamb.
2. A roasted egg.
3. A piece of horseradish, a bit of charoses, and a sprig of parsley.

Place on the table for the company, or on individual plates:

1. Bitter herbs (horseradish cut into small pieces).
2. Charoses.
3. Parsley or watercress.
4. Salt water.
5. A cup of wine at each plate.
6. A large goblet of wine in the center of the table for the prophet Elijah.

When you have set the table it will look like this:



## EVERYTHING ON THE SEDER TABLE HAS A MEANING

*Seder.* Seder, a Hebrew word, means the order of the service accompanying the meal on the first or second evening of Pesach. The Seder is not merely a dinner. It is a religious celebration.

*Pesach.* Pesach, translated Passover, comes from the Bible where it is stated that God saved the Jewish people by passing over their houses as he smote the houses of the Egyptians.

*Haggadah.* Haggadah is the name of the book from which we read the service for the Seder. The Union Haggadah is highly recommended. It is easy to read and nicely illustrated. Sufficient Haggadahs should be on hand so that everyone can participate.

*Matsos.* Matso is Hebrew for unleavened. The word for leavened in Hebrew is chomets. Matso is called the "bread of affliction" and as already indicated signifies the hasty provision the Jews ate while leaving Egypt. The three pieces of matso represent the religious divisions in ancient Israel: the Kohanim, the priests, the Levites, the assistants to the priests, and the Israelites, the rest of the people of Israel.

*Moror.* Moror means bitter herbs, usually in the form of horseradish. This is eaten in order to remind us of the bitterness the Jews suffered as slaves in Egypt.

*Charoses.* A mixture of apples, nuts, cinnamon and wine to call to mind the mortar out of which the Jews made bricks for Pharaoh.

*Cup of Elijah.* Each person at the Seder drinks four cups of wine or grape juice. The four cups symbolize the fourfold promise of redemption which God pledged to Israel. The large goblet of wine which is placed on the table is called the Cup of Elijah. Elijah is supposed to be an invisible guest at the Seder. In Jewish legend this prophet will announce the coming of the Messiah.

*Afikomon.* Half of the middle piece of the three matsos in the special cover is hidden at the beginning of the Seder. It is called the afikomon. At the end of the meal children are given the opportunity to find it. A prize may be given to the child who finds it. Then the afikomon is distributed to all present. After partaking of the afikomon it is customary to eat nothing else.

*Ma nishtano.* The four questions the youngest child asks at the Seder are called ma nishtano, the first two Hebrew words of the questions. The narrative of the Haggadah is the reply.

*Roasted Egg.* The roasted egg recalls the special sacrifice which was made in the Temple on all holidays.

*Roasted Lamb Bone.* The roasted lamb bone stands for the paschal lamb the Hebrews sacrificed on the evening before they left Egypt.

*Parsley and Salt Water.* Parsley is eaten at the Seder to indicate that Pesach is a spring festival. It is dipped in the salt water to make us think of the tears the Jewish mothers shed when their sons were taken from them.

## FOOD

### CHAROSES

A few apples  
sugar  
cinnamon  
grated almonds  
grated lemon rind  
wine

Pare and chop a few apples. Add sugar, cinnamon, grated almonds, and grated lemon rind. Mix well, and add enough wine to make a paste.

### MATSO BALLS

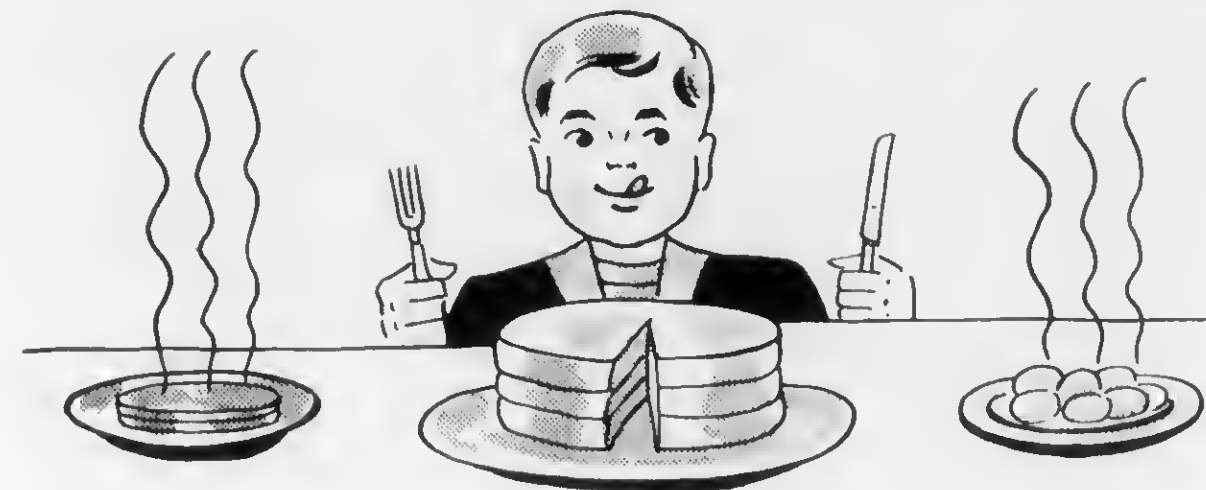
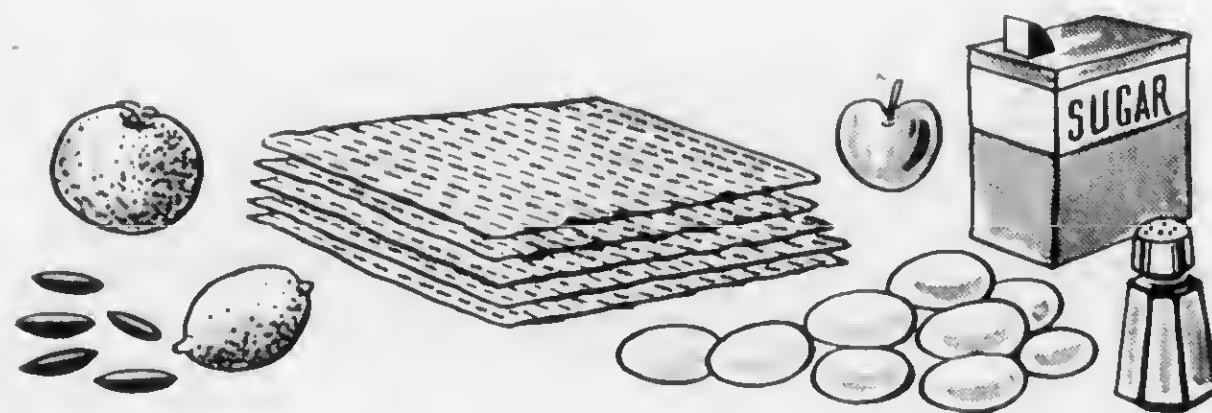
2 eggs  
1/3 scant cup matso-meal  
2 level tablespoons fat  
seasonings

Beat whites and yolks separately, and then together; add meal, then fat and seasonings. Set in ice-box for an hour or two before shaping. Drop in boiling water and boil twenty to thirty minutes before adding to hot soup.

### CHOCOLATE MATSO TORTE

yolks of 9 eggs  
whites of 9 eggs  
2 scant cups of powdered sugar  
1 cake sweet chocolate, grated  
3/4 cup cake-meal  
1 cup chopped nuts  
2 teaspoons cinnamon  
1 teaspoon allspice  
juice of 1 orange  
grated rind of 1 lemon  
wine-glass of wine

Beat yolks, with powdered sugar. Add chocolate, grated, cinnamon, allspice, orange juice, lemon rind, wine, nuts and cake-meal. Then fold in beaten egg whites. Bake in spring form in moderate oven.



### MATSO-MEAL SPONGE CAKE

8 eggs  
1 1/2 cups sugar  
1 cup finely-sifted matso cake-meal  
half a lemon, grated rind and juice  
Beat yolks until light. Add sugar and beat again. Add salt, lemon and matso cake-meal. Lastly fold in whites, which have been beaten until stiff but not dry. Bake at 350 degrees in spring form, or in layers for 45 minutes.

### MATSO KUGEL

3 matsos  
2 tablespoons shortening, melted  
5 eggs, beaten  
1 cup matso-meal  
1 large tart apple, grated  
1/2 cup almonds, finely chopped  
1 1/2 tablespoons salt  
1/4 teaspoon nutmeg  
grated rind of 1/2 lemon  
1/3 cup melted shortening

Place matsos in a bowl, with water to cover, and soak 15 minutes. Then squeeze out most of the water and break the matsos into pieces. Add 2 tablespoons melted shortening and mix thoroughly. Add eggs; then matso-meal, almonds, apple, salt, nutmeg, grated lemon rind, and mix.

Turn into deep baking dish, which has been greased. Cover top of pudding with 1/3 cup of melted shortening. Bake in moderate oven (375 degrees F.) for 60 to 70 minutes, or until very brown. Serves 6 to 8.

### FRIED MATSOS

6 matsos  
chicken fat or butter  
4 eggs  
salt to taste  
Scald matsos with boiling water. Drain. Break matsos into small pieces. Add well-beaten eggs and salt and mix well. Melt fat in hot frying pan. Pour mixture in and fry slowly until brown.

## GAMES

*Moses and the Two Bowls.* The equipment necessary for this game consists of a bowl containing red blocks and a bowl containing yellow blocks, each covered with a napkin. The red blocks are supposed to simulate fire, and the yellow, gold.

(There is a legend that Pharaoh once had the baby Moses confronted with two bowls, one filled with red coals and the other with gold. He wanted to see which the child would choose, because he had been warned that if the child touched the gold, it would mean that some day he would take away the king's crown.)

The game is played by two players. While they close their eyes, the bowls are shifted about. At the command to open, first one, and then the other, guesses which is which. The bowls are shifted again, while the players again close their eyes. For each correct guess, one of the players receives five points. The player who succeeds in getting twenty-five points first, wins the game.

*A Passover Anagram.* The players choose a word connected with Pesach, as for example, Passover. Then, within a limited time, say fifteen or twenty minutes, each is given an opportunity to see how many words he can make out of this one word. Whoever has the largest number of words at the end of the period, wins the game.

*Carrying Bricks for Pharaoh.* The equipment for this game consists merely of a dozen toothpicks and some blank sheets of paper. The two sheets of paper symbolize two piles of bricks which must be carried to the brick pile. The toothpicks represent the bricks which are drying in the fields and which must not be stepped on as the bricklayers walk to the brick pile.

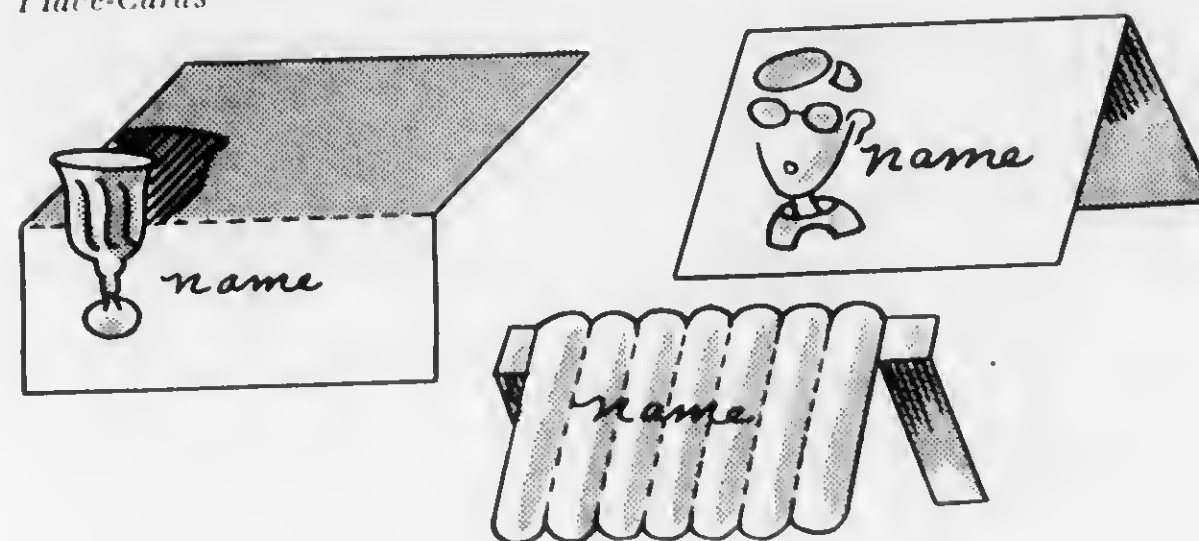
*Odds and Evens.* The first player takes a quantity of small nuts into his closed fist and then asks the other player, "Odds or evens?" If the second player guesses, he gets all the nuts in the first player's hand; if he fails in his guess, he must pay a corresponding number of nuts to the player who asked him to guess.

*Charades.* Act out Passover themes. For example: "Passover" by walking over object on floor; "Red Sea" by pointing to something red and saying "see"; "Pharaoh" by imitating a conductor and the word "oh."

*Scavenger Hunt.* Hide Passover objects like a Haggadah, a piece of matso, a piece of horseradish, nuts, a kiddush cup. Whoever finds the most objects wins.

## HOME DECORATIONS

### Place-Cards



### Passover Objects of Art to Make for the Seder Table

A matso plate, wine bottle, Elijah's Cup, and individual wine cups. Use plain surfaced glass for these articles and decorate them with Passover subject matter painted on with colorful enamel glazes that can be fired in your stove oven (e.g., Dek-All). The matso plate can be made of a cake plate (glass or china) and the design painted on the wide rim. Elijah's Cup will be made very special by ornamenting a plain glass (dime store variety) goblet. Inexpensive water glasses hand decorated by you with the holiday symbols will help make your Seder table most attractive. The wine bottle can be made from any interestingly shaped bottle (e.g., bottles from maple syrup, vinegar, the wine bottle itself, etc.).

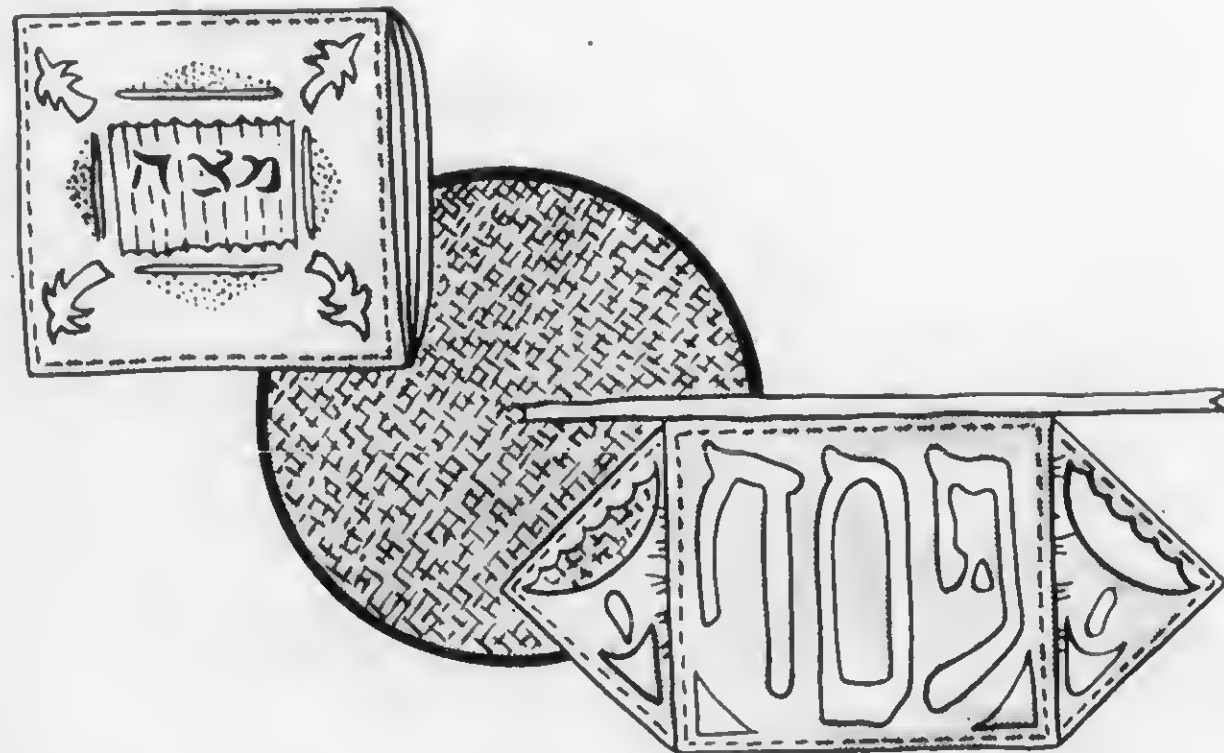
For other methods of making a matso plate or a Seder plate see suggestions in the Purim booklet of this series.



### How to Decorate a Matso Cover and a Passover Apron

A traditional matso cover is made like a square pillow case with the exception that four thicknesses of cloth are sewed together. Three sides are closed and the third is left open. Into the three pockets thus formed fit the three pieces of matso used during the Seder. An easy and attractive matso case can be made either by machine stitching or embroidering together four large size, man's linen handkerchiefs. Sew along the hem-stitched border on three sides. To decorate the cover, the top handkerchief, one of the simplest and easily mastered methods of producing a design on fabric is crayon printing. If you are not good at drawing original designs trace around appropriate designs and cut a stencil. Use ordinary wax crayons intended for school children. Color in the designs smoothly and heavily enough to give a solid effect. To convert this into a permanent print that can be washed, first place the handkerchief design down on piece of heavy brown paper on an ironing board. Second, place a damp cloth over the design and iron thoroughly until dry. The heat melts the wax in the crayon and the color becomes a permanent stain.

An apron can be made by the same method explained above. Decorate one large, man's handkerchief with motifs taken from the Passover symbols. Cut an identical handkerchief in half diagonally. Gather the cut side slightly so that it is equal to the side of the handkerchief. The two triangular pieces are then sewed to the vertical sides of the decorated handkerchief by placing the raw edges under the already hemmed sides. A blue ribbon about an inch wide is used for the belt and ties.



### Decorate Your Haggadah for Seder Night

Make a book-jacket to fit your Haggadah out of plain or colored construction paper. There are many ways to decorate the cover. Try this one. Many covers can be made at the same time with the potato print method. Cut a potato in half and on the smooth cut side draw a symbol of the Seder, the Passover lamb, the outline of the Tablets of the Law, etc. With a knife carefully cut down and around your design to the depth of about a half-inch. Then from the sides slice in and remove this half-inch layer of excess potato leaving the raised design. Paint this raised surface with poster paint and use as a stamp to print. The design might be used as a single motif or in an all-over pattern.



Along with that decorative cover that you are going to make for your Haggadah, make a Passover hook-mark. With scraps of felt, firm wool, plastic material, oil cloth, or firm, colored paper and a piece of blue ribbon you can make a very fine marker. Cut Passover symbols out of the scraps (using a pinking scissors adds a decorative note) and paste or sew to the ribbon.



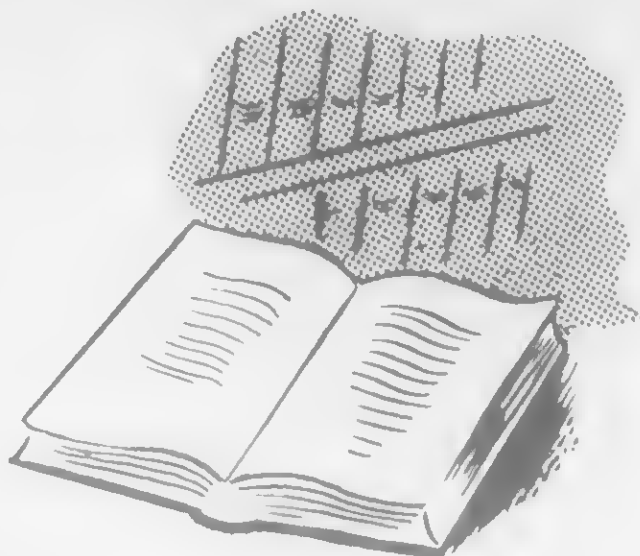
### Passover Characters Made of Pipe-Stem Cleaners

Make little figures representing the Israelites. Make them in poses that tell the story of their hardships and flight from Egypt. Arrange them in groups to form tableaux. Use as a centerpiece on the Seder table. Single figures may be stapled, glued or Scotch-taped down to a cardboard base and used as favors or place-cards. Figures may be left as such, or they may be dressed in robes made of cloth or crepe paper. An Egyptian taskmaster is represented with a whip in his hand, the whip being made from a toothpick to which a string is attached. An Israelite slave can be shown carrying a load of brick (made of modeling clay).



Decorations suggested by MRS. LOUIS SCHMERLING, Chicago, Illinois





## SUGGESTIONS FOR FURTHER READING

### *For the Children:*

BEARMAN, JANE, *Passover Party*

COHEN, LENORE, *Bible Tales*, Volume 1, pp. 96-137

COVICH, EDITH S., *The Jewish Child Every Day*, pp. 37-43

GAMORAN, MAMIE G., *Days and Ways*, pp. 115-137

———, *Hillel's Happy Holidays*, pp. 144-175

GOLUB, ROSE, W., *Down Holiday Lane*, pp. 124-133

LEVINGER, ELMA E., *With the Jewish Child in Home and Synagogue*

WEILERSTEIN, SADIE R., *What the Moon Brought*, pp. 107-136

### *For the Parents:*

MARKOWITZ, SAMUEL, *Leading a Jewish Life in the Modern World*, pp. 250-277

SCHAUSS, HAYYIM, *The Jewish Festivals*, pp. 38-85

### *Records:*

Passover Album, Temple de Hirsch Sisterhood,  
1424 - 15th Avenue, Seattle 22, Washington

PASSOVER: Allegro Records

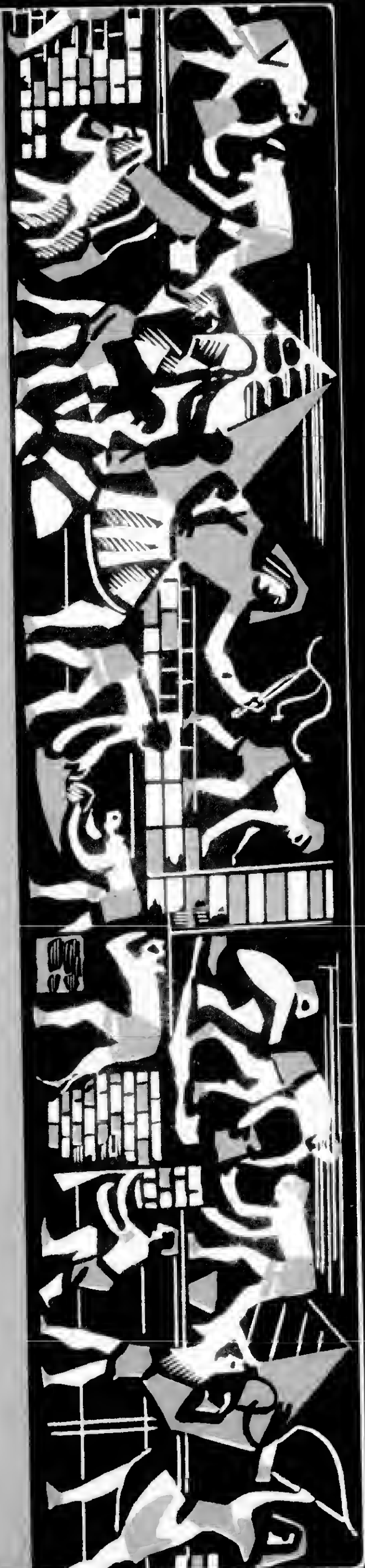
A Menorah Little Record



פסח



THE STORY OF  
PESACH



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# THE FESTIVAL OF FREEDOM

THE table is decked in gleaming white, the candles cast a warm, flickering glow, and the proud wine cups stand ready to play their part in the annual drama of the Pesach Seder.

The Seder marks the beginning of Pesach, the first in the calendar of Jewish festivals. Pesach is also the oldest of Jewish holidays. For over three thousand years, we have observed it with joy and thanksgiving, for once it marked the end of a dark period of slavery and set ablaze a torch of liberty and freedom that we were to carry proudly aloft for centuries to come.

To learn the story of Pesach we must wend our way across the sands of time, to a distant age and to a strange land. There, in ancient

Egypt, lived Joseph, the favorite and gifted son of Jacob. Joseph had been sold by his brothers to Midianite merchants, who in turn had brought him to Egypt. One day he was thrown into prison on false charges. Soon afterwards, the ruler of Egypt had a strange dream in which seven lean cows devoured seven fat ones. Not a single wise man or wizard in all the land could tell the meaning of the dream. Then Joseph, who had interpreted dreams for the royal cupbearer and baker, was called before the Pharaoh.

"I have dreamed a dream and none can interpret it," said the Pharaoh.

Joseph knit his brow. "God is the interpreter of dreams. Perhaps through me He shall grant the Pha-





Pharaoh peace of mind."

Joseph told the Pharaoh that his dreams meant that seven years of famine would follow seven years of plenty in the land of Egypt.

The king rewarded Joseph by making him governor over all the land. The new governor built huge granaries to be filled during the years of plenty. When the years of famine came, the full granaries saved Egypt from starvation.

While he was governor, Joseph had the good fortune to see his brothers again. They had come to Egypt to buy grain during the famine. Joseph recognized them at once and forgave them for what they had done.

"Take with you as much grain as you need," he said. "And—promise me this: you shall bring our father here, so that he may spend his last years in this great land of plenty."

So the family was re-united and Jacob lived out his days together with his favorite son.

Many years passed. Pharaoh and Joseph and his father and brothers died. Generations came and went. A new Pharaoh rose, who did not know of Joseph and his good deeds. The new Pharaoh feared that the Israelites might grow so numerous that they would overrun the land. To avoid this, he determined to enslave them and oppress them, so that their numbers would diminish.

For many years, the Children of Israel toiled under the taskmasters of Egypt. And then it happened that this Pharaoh, too, dreamed a dream. He saw an old man with scales in his hand: on one side was a small, tender lamb; on the other, all the great men of Egypt. And the little lamb outweighed all the Egyptians. The next morning, one of Pharaoh's wise men interpreted his dream. He warned the king that the lamb represented the Israelites and that a child would be born to one of them who would overthrow the Kingdom of Egypt and set all the Israelites free. This child would excel all men in wisdom and his name would be remembered forever.

In panic and desperation, Pharaoh commanded that every baby boy born to the Israelites be cast



into the Nile. Thousands of children were drowned by this decree and there was great mourning and weeping among the Israelites.

There lived among the Israelites a man named Amram, of the tribe of Levi. Yocheved, his wife, had given birth to a boy. Wishing to save the child from the hands of the cruel Egyptians, his mother hid him well. Now Pharaoh had sent out spies to search for all the new-born babes. Yocheved made a cradle of bullrushes, the long weeds at the river's edge, and daubed pitch over the cradle to make it waterproof. She put the child into the cradle and set it afloat. Miriam, the child's sister, watched by the river bank, her heart throbbing with anxiety.

As fate would have it, Thermuthis, daughter of Pharaoh, came to the river to bathe. She heard a child crying and rescued the little boy. Miriam timidly approached the princess and offered to call one of the Hebrew women to nurse the child. Receiving the princess' permission, Miriam soon returned with her mother. Thus little Moses was reared by his own mother. Afterwards, the princess took the child



Moses to the palace.

Although Moses grew up in the palace of the Pharaoh, he never forgot that he was an Israelite. When he saw his people slaving in the hot sun, he determined that he would help end their misery. Once, after he had grown to manhood, Moses saw an Egyptian taskmaster beating an Israelite. Moses struck down the officer and buried him in the sand. When Pharaoh discovered this, he became angry and sentenced Moses to death.

Moses fled to Midian. There he sat down to rest near a well where shepherds gathered. Among them were







the seven daughters of Jethro, priest of Midian. Moses helped the girls water their flock, and Zipporah, the eldest daughter, invited Moses to her father's home.

Moses married Zipporah, and for many years he tended the flocks of Jethro. One day he came near the mountain called Sinai. While grazing the sheep, he saw a fire spring up in a thornbush. Amazingly, the bush was not consumed. Moses wanted to approach but the voice of God called out to him from the fire and ordered him to stand still. Then God commanded Moses to go to Egypt and set the children of Israel free.

With his brother Aaron, Moses appeared before the king and asked him in the name of God to free the Israelites. Pharaoh laughed and

said that he had never heard of the God of the Hebrews. Moses threw down his rod, and it became a snake. Pharaoh laughed; his magicians could perform the same feat. And even though Moses' rod swallowed all the other rods, Pharaoh remained unconvinced.

Moses told Pharaoh that if he would not set the Israelites free, God would turn all the waters of Egypt into blood. The plague took place but the king's heart remained unsoftened. Then came the plagues of frogs, of darkness and of wild animals. Each time Pharaoh offered to let the Israelites free if only the plague would cease, and each time he refused to fulfill his promise.

Then came the final plague that broke the will of Pharaoh, the plague that brought death to every

first-born in every Egyptian home. In the dead of night, Pharaoh, whose own son lay dead, called for Moses and begged him to take his people out of the land. Moses gathered the Hebrews and left Egypt in great haste. They baked unleavened bread because they had no time to allow the dough to rise. Thus were prepared the matzos which were to become such an important symbol in our celebration of Pesach.

The Israelites marched for three days. Meanwhile, Pharaoh summoned his army and began to pursue them. On the sixth day he found the Israelites resting near the Red Sea. The fleeing Israelites were terrified. The sea was in front of them and the mighty Egyptian army behind them. How were they to escape? Moses prayed to God for aid, and the Lord parted the waters and left dry land upon which the Israelites could go across. Pharaoh followed them into the sea. Then another miracle occurred: the waters became as they had been before, and swallowed the entire army of Pharaoh. Only Pharaoh himself was saved so that he might live to see and hear the glories of God.

The Israelites wandered for forty years until they reached Canaan, the Promised Land beyond the River Jordan. In Canaan, with the Ten Commandments which God had given them through Moses on Mount

Sinai, they began a new life. They built homes and planted vineyards and celebrated their harvest festivals.

Since those days, we have celebrated Pesach beginning with the eve of the fifteenth day of Nisan. During the eight days we eat unleavened bread to remind us of the bread our fathers baked in haste when they left the land of Pharaoh.

From ancient times on, Pesach was also the spring festival of the soil. The holiday was celebrated at the beginning of the agricultural year, before the barley was harvested. It was also one of the three pilgrimage festivals, when all Israelites journeyed to Jerusalem to thank God for His bounties and to offer sacrifices at the Temple.

That is the story of Pesach—an epic tale of rebellion against oppression and of glorious freedom from slavery. No other people have a story more thrilling. "You shall tell it to your son on that day," our forefathers were instructed centuries ago. Since that time we have faithfully observed that command.

As we sit down at the Seder this year, let us remember that the story of Pesach is a story for all time. Just as we overcame our enemies in the land of Egypt, so will the Jewish people ever overcome its enemies. That is the message of Pesach which must forever be kept in our hearts.



# PREPARING FOR PESACH



THE weeks before Pesach are an exciting time in the Jewish year. Winter is gone and spring is in the air. New buds are on the trees and tiny shoots are pushing their way above the ground. Everything is fresh and new.

Pesach is a festival of spring and change. Everything in the house is scrubbed and polished as the Festival of Freedom approaches. Carpets are cleaned, floors are scrubbed, windows are polished, curtains are changed. Just before the holiday, all year-round kitchen utensils and dishes are put away, to be replaced by those specially reserved for Pe-



Baking matzos in the Middle Ages.

sach. Those year-round pots and dishes (except earthenware) which for any reason we are compelled to use for Pesach too, are "kashered." Metal utensils for baking are passed through fire; others, used for cooking, are scalded in boiling water.

A week or so before Pesach the family goes shopping for clothes. Everyone is completely outfitted from head to toe, with hats, coats, suits, dresses, shoes. Spring and freedom must have new clothes to wear.

Then comes the matzo—boxes and boxes of matzos to last through the Pesach season. In olden days, people used to bake their own matzos. It was quite a task baking matzos, so groups of families would do it together, using the best oven in the largest home. Everyone pitched in, men and women and children. But nowadays, we have modern matzo factories which turn out millions of pounds of matzos each year.

The night before Pesach arrives. The last cleansing ceremony, B'dikas Chometz, begins. To symbolize the change from the old to the new, from the leavened to the unleavened bread, mother has taken bits of bread and put them on window sills and shelves. Now father takes a goose-quill and a wooden spoon, and

with his children close at his heels to watch him, he goes looking for chometz. Naturally, he finds the bits of bread easily enough. He brushes the bread onto his wooden spoon, wraps spoon and bread in a piece of cloth, and puts it away till morning. Then he burns it, together with any bread left at breakfast. After ten in the morning of the day before Passover (erev Pesach) no chometz may be eaten. Neither are matzos eaten that day (except for egg matzos) so that the real Pesach Matzos will taste fresh and new when they are eaten at the Seder.

Everything is ready for Pesach—but one thing. Jews have always been taught to share what they have with others. Pesach is a holiday of gratitude and thanksgiving. No one would dream of closing his eyes to the poor on Pesach. Everyone who possibly can contributes to the fund

known as "maos chittim," which means "money for wheat." This fund is used to provide for the food and holiday needs of the poor families in the community.

Everything has been taken care of. The holiday is about to be ushered in. For eight days, beginning at sundown of the fourteenth day of the month of Nissan, the family celebrates the Festival of Pesach. The first and the last two days are observed as full holidays; the intervening four days (Chol Hamoed) are half-holidays.

Evening of the first Seder comes at last. Dressed in bright, new clothes, the house fragrant with the sweet odors of matzos and wine and holiday food, the family begins its celebration of the Festival of Freedom. The Seder celebration is held on the first and second nights of the holiday.



Seder in a Dutch Jewish home in the 18th century, by Bernard Picart.



## ORDER OF SERVICE

Recite the Kiddush, after which all drink the first of the four prescribed cups of wine.

קידוש

Wash the hands, omitting the customary prayer.

ורחץ

Eat the celery, dipping in salt water and saying the prescribed blessing.

כרפס

Break the middle matzo, putting half away for the afikoman.

נחץ

Recite the service in the Haggadah.

מגיד

Wash the hands, with the customary prayer.

רחץ

Recite grace for bread over a piece of the upper matzo.

מוציא

Recite grace for matzo, breaking and distributing the upper matzo.

מצה

Eat the bitter herb, dipped in the charoses.

מרור

Eat the bitter herb and matzo sandwich.

כורך

Serve the Pesach meal.

שלחן עורך

Eat a piece of the afikoman, after which no other food may be taken.

צפון

Say the grace after meals.

ברך

Chant the Hallel (psalms of praise).

הלל

The Pesach service has proven acceptable to God.

נרצה

## THE SEDER PLATE



Before the master of the house on a large plate are placed the following:

1. Three whole motzos, covered.
2. Zeroo—a roasted meatbone, symbol of the paschal lamb.
3. A roasted egg.
4. Moror—bitter herbs, usually horseradish.
5. Charoses—a mixture of nuts, apples and wine.
6. Korpos—celery, parsley or potatoes, to be dipped in salt water.

# Symbols and Customs of PESACH

*During Pesach we often hear the words Seder, Matzo, Haggadah, Charoses, among others, representing symbols and customs of the festival. Each has its own meaning and history. Here are the stories behind some of the words that are interwoven in the holiday of Pesach.*

## PESACH

Pesach means the Passover. The holiday is called "pass-over" as a remembrance of the final miracle in Egypt, when the Almighty destroyed every first-born among the Egyptians but *passed over* the homes of the Israelites. The lamb that the Israelites used to bring as a special offering in honor of the festival was known as the Pesach or *paschal* lamb.



## SEDER

The word seder means "order," for there is a certain order we follow in the celebration of Passover around the table. Some of the practices are very ancient, dating back to the days of the Temple.



## MATZO

It is from this word that Pesach is called Chag Ha-Matzos, the "Feast of Unleavened Bread." When the Israelites were hurrying out of Egypt they had to snatch up the bread they were baking before it was leavened. Once matzos were baked in the home. But this became very difficult, and during the Middle Ages most Jewish communities had their matzo bakeries. To keep the matzo from rising while being baked, wooden combs or wheels were run over it.

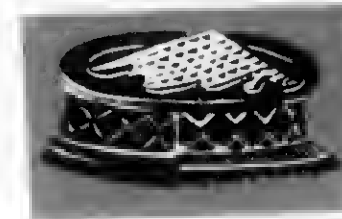
There are three special matzos on the Seder table, each wrapped separately and placed atop one another on a plate. The larger half of the middle matzo is put away to be used as the afikoman.



## AFIKOMAN

The afikoman serves as dessert at the end of the meal. It takes the place of the Pesach lamb which was

eaten last at the Seder so that its taste might linger on the palate. It is customary for children to play a game by hiding the afikoman and demanding a prize for its return.



## SHANKBONE

On the right-hand side of the Seder plate there is a roasted shankbone. This is a symbol of the Paschal lamb which was sacrificed in the Temple.



## FOUR CUPS OF WINE

Each member of the family partakes of four cups of wine. The first cup is used for the Kiddush. The second is the cup of rejoicing, over which the first half of the Hallel and the "blessing of redemption" is recited. The third cup is usually drunk in connection with the grace, which is recited at the end of the meal. The fourth cup is used when the second half of the Hallel and the prayers of thanksgiving are recited.



## MOROR

On the Seder plate we also find some moror or bitter herbs. This is to remind us of the bitterness of slavery.



## CHAROSES

The charoses, a sweet mixture of apples, almonds, cinnamon and wine, also recalls the bitterness of slavery, for it symbolizes the mortar made under the lash of the Egyptian taskmasters. The pleasant taste of the charoses, however, is a symbol of God's kindness, which made slavery easier to bear.



## ROASTED EGG

Some say the roasted egg is a token of grief for the destruction of the Temple. Others believe that the egg is merely associated with the spring season of the year, when Pesach is celebrated.



## CUP OF ELIJAH

The prophet Elijah is the hero of many beautiful legends. The Prophets promised that Elijah would announce the coming of the Messiah and cause peace and freedom to reign everywhere. In his honor, a handsome goblet of wine is placed on the table.



## CHAD GADYO

Every Jewish child knows the song which begins: "an only kid, an only kid, which my father bought for two zuzim" (ancient coins). This folk song, which ends the Seder service, was especially written for children. Though it tells about a little kid and a cat and a dog, some say that it is really the story of the Jewish people. The song ends with the hope that one day all tyrants will be destroyed and the world will be a wonderful place to live in.



## CHOMETZ

"Ye shall put away leaven out of your houses," says the Bible. Chometz means leaven. It became the custom to scour and clean everything in preparation for Pesach. During the eight days of Passover all leavened bread is barred from the Jewish home.

## MAOS CHITTIM

We do not begin to prepare for our celebration of Pesach until we are sure that our fellow-Jews are equally able to celebrate it. Immediately after Purim the leaders of the community collect funds for the benefit of the less fortunate so that they too may be able to enjoy Pesach. These funds are known as Maos Chittim, money for wheat, since the major purchase made for Pesach in ancient times was that of wheat for matzos.

## MAH NISHTANAH

The youngest child at the Seder table asks the Four Questions. Why is this Pesach night set apart from all other nights? Why do we eat only matzo? Why do we especially eat bitter herbs? Why do we dip our herbs twice when on other nights we do not dip them at all? Why do we this night dine in a reclining position? The answer explains that it is because we celebrate one of the most important events in the history of our people, the going forth from slavery into freedom. In every generation every Jew should feel as though he himself had taken part in the Exodus.

# THE HAGGADAH

## ITS STORY AND MEANING

THE Haggadah is as much a part of Pesach as is the Seder, the matzo, the bitter herbs and the wine. No one would dream of sitting down at the Pesach Seder without it. The Haggadah is a kind of "guide book" for the celebration of Pesach. It has directions on how to conduct the Seder, explanations for the Pesach symbols, selections from Psalms (113-118), interesting stories, children's folk songs, riddles and prayers. Most important of all, it tells the story of why we celebrate Pesach.

The Haggadah has a long history. It is more than 2,000 years old. Even before it was written down, the father of the family would tell the story of Pesach at the Seder

table. He was following the commandment in the Bible, "Thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt." The very term "Haggadah" comes from the Hebrew word "hageyd," which means "to tell."

As time went by, more parts were added to the Haggadah, which was still not written down — prayers, hymns, selections from the Mishnah. By the Middle Ages so much had been added that it was necessary to record the Haggadah. But even then the Haggadah was not a separate book, but a part of the prayer book. Soon after the Middle Ages the Haggadah became a book in its own right.



The Search for Leaven, from the Prague Haggadah of 1527.



Page from the first illustrated printed Haggadah, Prague, 1526.



It is in the Haggadah that we learn the use of the sacrificial lamb (Pesach), unleavened bread (matzo) and bitter herbs (moror). It interrupts the thanksgiving (Hallel) by the meal, and at last ends with the songs of Adir Hu and Chad Gad-yo (An Only Kid).

One of the most stirring parts of the Haggadah is recited at the beginning of the Seder, and begins with Ho-Lachmo Anyo, "This is the bread of affliction." The head of the house rises, lifts the plate of matzo in his hands, and recites, "This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and cel-

ebate Pesach with us. Now we are here. Next year may we be in the Land of Israel. Now we are slaves. Next year may we be free men."

Ho-Lachmo Anyo is one of the oldest sections in the Haggadah. It is written in Aramaic, a language spoken by our ancestors in Israel almost 2,000 years ago. It was once customary for the head of the house to step out into the street and recite Ho-Lachmo Anyo. Today the invitation to the poor is recited within the home—but the spirit of hospitality remains the same.

Following Ho-Lachmo Anyo, the youngest child recites the Four Questions:

מה נשתנה הלילה הזה מכל הלילות? שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה כלו מצה. שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה (כלו) מרור. שבכל הלילות אין אנו מטבילין אפילו פֶּעַם אַחַת, הלילה הזה שְׁתֵּי פְעָמִים. שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה כלנו מסבין.

Why is this night different from all other nights?

1. On all other nights, we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?
2. On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?
3. On all other nights we do not dip the vegetables even once. Why on this night do we dip them twice? (First parsley in

salt water, then bitter herbs in charoses.)

4. On all other nights we eat either in a sitting or a reclining position. Why on this night do we all recline?

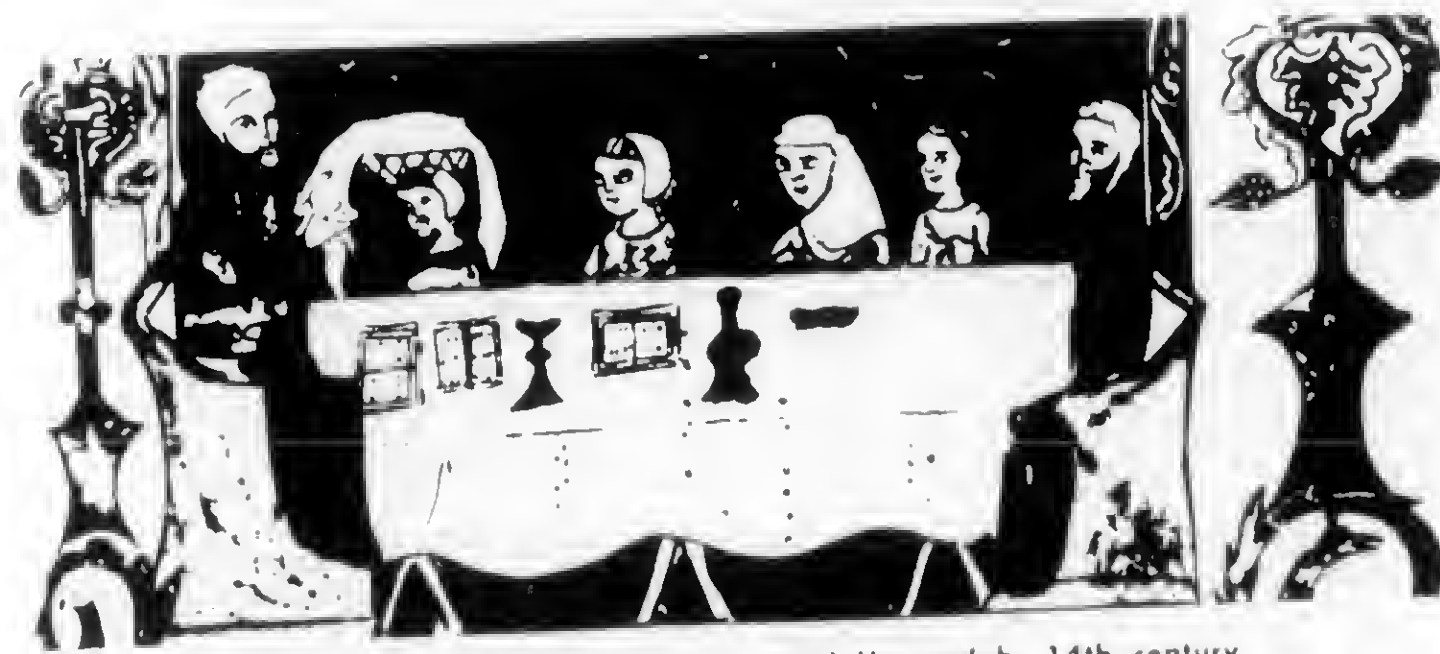
Then comes the long story of the Exodus from Egypt followed by the passages about the four different kinds of sons a man may have—the wise, the wicked, the simple, and the son who asks no questions. The wise

son eagerly asks about Pesach and why it is celebrated. He is given a full explanation. The wicked son scoffs at Pesach, and his father tells him that if he had lived in Egypt, he would not have been worthy of being saved. The simple son asks a simple question and gets a simple answer. The fourth son asks nothing, but his father does not neglect him. He, too, is told why we celebrate Pesach.

The Haggadah has played an important part in developing Jewish art. In the Haggadah, artists found many subjects they could illustrate—the four sons, the ten plagues, Jacob's ladder, the crossing of the Red Sea, the patriarchs, the baking of the matzo and many other things. The artists of the Haggadah all expressed themselves in their own way. Some preferred to draw the initial letters in an artistic way. There is a Spanish Haggadah of the fourteenth century which has many pictures of Seder scenes. This Haggadah even has a picture of a little boy asking his father the meaning of the festival. The Spanish Haggados usually were in beautiful colors, with gold lettering and ornamentation.

In the seventeenth century, Amsterdam became a center of Jewish printing. In 1695, the famous Amsterdam Haggadah appeared "in the house and to the order" of Moses Wesel. This Haggadah was illustrated with copper engravings. On the title page are the words: "Formerly the pictures used to be cut in wood. That was not so beautiful. Now that they are engraved in copper, everyone will realize the difference, which is like that between light and dark." In a later Amsterdam Haggadah more pictures were added—borrowed from a woodcut Haggadah which had once appeared in Venice.

When the Seder is ended, the Haggados are closed. Children have gone to bed. But in many homes the older people still sit around the table. In olden times men considered it a privilege to recite as many prayers as possible. Today, too, many pious Jews stay up, when the children have gone to bed, to chant one of the books of the Bible, the beautiful "Song of Songs," a word-picture of love and spring, a song of the affection which has bound the Jews to God.



Detail from a page of an illuminated Haggadah, 14th century.

# Songs for Pesach

## אדיר במלוקה

אדיר במלוקה בחור כהלכה.  
גדודיו יאמרו לו:  
לך ולך, לך כי לך.  
לך אף לך. לך אדני הממלכה  
כי לו נאח כי לו נאח.  
דגול במלוקה הדור כהלכה.  
ותיקיו יאמרו לו:  
לך ולך...  
זכאי במלוקה חסין כהלכה.  
טפסריו יאמרו לו:  
לך ולך...

## אליהו הנביא

אליהו הנביא  
אליהו התשבי  
אליהו, אליהו,  
אליהו הגלעדי.  
במהרה בימינו  
יבא אלינו  
עם משיח בן דוד.  
עם משיח בן דוד.

## אדיר הוא

אדיר הוא, אדיר הוא.  
יבנה ביתו בקרוב.

במהרה, במהרה,  
בימינו בקרוב.

אל בנה, אל בנה  
בנה ביתך בקרוב.

2  
בחור הוא, גדול הוא.

3  
דגול הוא, הדור הוא.

4  
ותיק הוא, זכאי הוא.

5  
חסיד הוא, טהור הוא.

6  
יחיד הוא, כביר הוא.

## חד גדיא

חד גדיא חד גדיא.  
דנבין אבא בתרי זמי  
חד גדיא.  
ואתא שונרא ואכל לגדיא.  
ואתא כלבא ונשך לשונרא  
דאכל לגדיא.  
ואתא חוטרא ודכה לכלבא  
דנשך לשונרא דאכל לגדיא.  
ואתא נורא ושרף לחוטרא  
דדכה לכלבא, דנשך לשונרא  
דאכל לגדיא.  
ואתא מיא וכבה לנורא  
דשרף לחוטרא, דדכה לכלבא,  
דנשך לשונרא דאכל לגדיא.

## דיינו

אלו הוציאנו ממצרים, דינו:  
אלו נתן לנו את השבת, דינו:  
אלו נתן לנו את התורה, דינו:  
אלו הכניסנו לארץ ישראל, דינו:

## אחד מי ידע

אחד מי ידע?  
אחד אני ידע.  
אחד אליהו  
שבשמים ובארץ.  
שנים מי ידע?  
שנים אני ידע.  
שני לוחות הברית,  
אחד אליהו  
שבשמים ובארץ.  
שלשה מי ידע?  
שלשה אני ידע.  
שלשה אבות,  
שני לוחות הברית,  
אחד אליהו  
שבשמים ובארץ.  
ארבע מי ידע?  
ארבע אני ידע.  
ארבע אמהות,  
שלשה אבות,  
שני לוחות הברית,  
אחד אליהו  
שבשמים ובארץ.



## PESACH in Legend and Literature

### Moses and His Sheep



WHEN Moses fled Egypt, he settled in Midian where he stayed with his father-in-law Jethro, who made him the shepherd of his flock. He watched over the flock with loving care, and took care that no harm befall the sheep entrusted to him. He also saw to it that his flock should do no harm to other men's property. He always chose an open meadow as his pasturing place, to prevent his sheep from grazing in private fields.

One day while Moses was tending his flock in a barren place, he saw that one of the lambs had left the flock and was trying to escape. The good shepherd pursued it, but the lamb ran so much the faster, and

fled through valley and over hill, till it reached a mountain stream; then it halted and drank.

Moses now came up to it and said: "Dear little lamb! It was thirst that made you run so far and seem to flee me and I knew it not! Poor little creature, how tired you must be!"

Moses then took up the lamb, placed it upon his shoulders, and carried it back to the flock.

While Moses was carrying the lamb, there came a voice from heaven: "You who have shown such great love and patience, are surely worthy to be called upon to lead My people, the children of Israel."

## The Burning Bush



ONE day, Moses took his sheep into the desert to seek pasture, lest they nibble at his neighbor's fields. With heavy heart he listened to their mournful bleating. These hungry creatures, he thought, were so like the Jews searching for straw with which to make bricks for brutal Pharaoh. Moses lifted his eyes to heaven and cried, "Oh, Almighty One, when will the trumpets announce the day of our liberation?"

Suddenly, before his eyes, there appeared a spiny thorn-bush at the foot of Mount Horeb. Moses called to his sheep, "Careful, little ones, heed your horns!" And his heart wept within him. Could this be a sign from heaven that the people of Israel were doomed to remain thin and lifeless, as despised as the thorn-bush? Raising his eyes, he prayed, "Oh, Lord, when will our salvation come?"

And as he wept and pleaded, there burst forth from the heart of the thorn-bush a brilliant flame. And

Moses thought, "Can it be that God in His wrath intends to destroy my people as the flame consumes the bush?" And again he raised his voice in prayer. "Almighty One, what have You against the children of Abraham? When will Your pity embrace them? Did not Abraham smash the idols? Was he not then the first to feel Your greatness and Your pity?"

And suddenly Moses heard heavenly voices issuing from the flame. Angels sang to him, "Rejoice,

Moses, in this good omen. Though the bush is aflame, is it then consumed? So will it also be with the people of Israel. Never will they perish from the earth. Other peoples will disappear, but not the children of Israel!"

And when Moses heard these words, he understood the significance of the burning bush, and cried joyously to his flock, "The great hour is here. Come, little ones, let us return home without delay."



# Elijah the Prophet

BY SHOLOM ALEICHEM



PESACH has finally arrived! Dear wonderful Pesach! They've dressed me in the finest clothes, as befits a rich man's son. But what good is it if I can't run around outside? I have no one to show off to. And what good is my pocketful of nuts when I have no one to play with? Believe me, it isn't good to be an only son, and pampered, and the only one left of seven, and a rich man's son besides.

After my father had put on his best clothes and gone to shul, my mother said to me, "You'd better lie down and take a nap. Then you'll be able to sit at the Seder and ask your father the Four Questions."



Did she think I was foolish? Go to sleep just before the Seder?

"You'd better," she warned. "Remember, you mustn't fall asleep at the Seder. Because if you do, Elijah the prophet will come and take you. Every Pesach night he goes about with a bag on his shoulder and looks in at everyone's Seder; and wherever he finds someone sleeping at the Seder, he takes him and puts him in his bag."

"Tell me," I questioned my mother, "what happened last year?"

"Last year," she smiled, "you fell asleep right after Kiddush."

"Why didn't he take me away then?" I asked.

"Well," replied my mother, "then you were just a little boy; now you're grown up and tonight you must ask the Four Questions. But quiet now, here comes your father back from shul."

"Good Yom-tov."

"Good Yom-tov."

\* \* \*

Thank God! My father finished Kiddush. So did I. My father drank the first cup of wine. So did I. A full cup, by the way, and I drank it down to the last drop. Mother remarked to Father, "Look, to the very last drop." And to me she said, "A full cup of wine? You are going to fall asleep."



I was going to fall asleep? Ha, ha! Not I. Not even if the Seder lasted all night, even till daybreak. But my mother didn't take her eyes off me and smiled and said, "You're going to fall asleep." Oh, Mother, Mother! Listening to that could put anyone to sleep, even if he had eighteen heads. How would you like it if someone sat down next to you and kept singing, "fall asleep, fall asleep"? Of course, I fell asleep.

Once asleep, I started dreaming, dreaming that my father was already reading "Pour out thy wrath." My mother got up from the table and according to the old custom, went to open the door to welcome Elijah. I heard the door squeak and my father stood up and said "Welcome." I stared at the doorway. Yes! It was really he! He entered slowly and walked so quietly I could hardly hear him. What a handsome man Elijah was, an old man with a long white beard down to his knees! His

face was old, yellow, wrinkled, but it was kind and good. And his eyes—oh, his eyes, kind, soft, friendly, loving, faithful eyes. He was stooped, leaning on a big stick with a bag on his shoulders, and softly and quietly he came, straight to me.

"Well, my boy, get into my bag, and let's go." So the old man spoke to me, and still so softly, so sweetly.

"Where to?" I asked him.

"Oh," he replied, "you'll see."

I began to plead with him. "But how can I go with you? I am a rich man's son."

To which he replied, "And what is so great about that?"

"But I'm an only son," I cried.

"You are one among many children to me," he answered.

"But after all, I've been pampered, the only one left out of seven. It would kill my parents if they found me gone. Especially my mother."

The old man looked at me, then



said as sweetly as before, "Well then, if you don't come with me, go on sleeping, but you will sleep for a long, long time; you will sleep forever."

I began to cry. "That means I would die. They wouldn't be able to stand that, either. Especially my mother."

"Well, if you don't want to die, then come with me. Now say good-bye to your parents and come along."

"But how can I go," I sobbed; "I am an only son, the only one remaining from seven."

He spoke more sternly. "For the last time, will you make up your mind—either say your last farewell to your parents and come with me or stay here and sleep forever. Forever and ever."

Having spoken these words, he turned as if to leave. What could I do? If I went with him to God-

knows-where and got lost, my parents would surely die. But if I remained here and slept forever, why, then I would die. I reached out to him and with tears in my eyes I begged, "Prophet Elijah, dear, sweet, kind Elijah, give me one minute to decide."

He turned his sweet face toward me, gazed at me with his faithful, loving eyes and said with a smile, "I give you one minute, my child, but no longer. Just one minute."

And then he leaned on his great stick and began to wait.

\* \* \*

What could I have thought up in that minute to save myself from going with the old man and from falling asleep forever and ever?

Let's see which of you can guess!

*Translated from the Yiddish  
by Chaikey Pomerantz.*



## Our New Pesach

BEN SHEMEN, ISRAEL

BY ELIEZER SMOLI

*The Festival of Freedom has always inspired our people and filled our hearts with hope. Perhaps never did it mean so much as during the dark days when the hardy pioneers in the Jewish State were fighting their War of Independence. The report printed here is a stirring account of how one Jewish outpost observed Pesach in Israel.*



A HOLIDAY spirit reigned at the post. Long before Pesach everyone had grown concerned about where the Passover supplies would come from. We had put our hope in the convoy and when that failed to come through, our executive committee held a meeting to discuss the needs for Pesach. The talk revolved chiefly about the two main items: matzos and wine. It was decided that if by a certain date the convoy still had not arrived, we would begin baking matzos at the post.

The hustle and hubbub began soon afterwards. By the middle of the week, the bakery was in a fever of excitement. Not one among us was to forget this memorable experience. At last the time arrived to knead the dough; now the first

matzo was put into the village oven. It was the first time that it had ever been used for baking Pesach matzos.

Songs and chants provided a merry accompaniment to the baking of the matzos. The little room was flooded with happiness and light, and the very walls seemed to rejoice with us as we fulfilled the commandments of the Torah.

Everyone was busy. One of us kneaded and another rolled the dough; a third gently slid the matzos into the oven. Everyone moved swiftly in order that the dough might not become sour before it was baked. No one shirked; officers and men worked shoulder to shoulder. By morning, a traditional Jewish atmosphere pervaded the room. The tables were taken outdoors and

lunch was eaten under the blue sky. Afterwards we continued to prepare for the festival. Some arranged the dining room and others took care of the burning of the leaven.

In the meantime, even Tel Aviv remembered us. During the late afternoon an airplane arrived, bringing us holiday greetings and more matzos and wine. It also flew in a number of Haggados. We put away the only Haggadah we had. We had printed it ourselves on our own press the night before and now we would keep it forever with us as a memento.

This was truly a Seder of "B'nai Churin," of free men; of soldiers standing on constant guard to watch the homeland. And it seemed to us quite symbolic that on the Seder night there was an emergency military alert and everyone sat down to the Seder, weapons in hand, ready to repel an enemy attack at a moment's notice.

The dining hall was an exhilarating sight. From the ceiling hung a long streamer; on it was printed: "In the month of Nisan were we freed, and in the month of Nisan shall we be freed." In the bright glow of a huge searchlight a blue

and white flag proudly fluttered.

We looked about for the youngest to ask the Four Questions, but not a single soldier was brave enough to present himself for the honor. Because of that, the officer in charge of cultural activities was designated to ask the Questions. He hemmed and hawed; it had been so long since he had asked the Questions that he had practically forgotten them! But an order was an order; there was no getting away from that. All of us said "Avodim Hoyinu" — "we were slaves" — with great feeling.

Time passed swiftly. Had the cooks not entered and announced that the meal was ready, we might have gone on in this way until dawn. Better than the meal itself were the matzos that we had ourselves baked at the post. Everyone tried to identify the matzo that he had baked. For each matzo had a different form. After all, the soldiers were neither bakers nor the sons of bakers! When the Seder was over, a great song burst out. "Tavo Ha-Geula," (the redemption will come), we sang. And, forming a circle, we danced gaily. It was a dance of freedom, past and to come.

*From "Al Ha-Mizpah"*



## The Questions

BY JESSIE E. SAMPTER

*I've practiced, practiced day by day  
To learn the questions I must say  
On Seder night;  
Then father, like a king of kings,  
Now low, now loud, the answer sings  
When I have asked aright.*

*To you and me the story's told,  
Because 'twas we in days of old  
Whom God made free  
To Pharaoh's slave He gave His rod  
And made of us a prince of God  
And dried for us the sea.*

*But I would ask one question more:  
If we today should crowd the shore  
Of every land  
With listening mind and daring  
heart,  
Would not the oceans leap apart  
Again at God's command?*

Courtesy, BLOCH PUBLISHING CO.

## The Night of Freedom

BY PHILIP M. RASKIN

*Sparks in the windows, stars in the  
skies;  
Wine in the glasses, light in the  
eyes.  
Lips that bless; hearts that sing;  
Mother — a queen; father — a  
king;  
Toil and strife and worry — no  
more;  
Tables are set, open the door!  
Little lips quiver, stammering  
why?  
Listen, my darlings, and I shall  
reply:  
A king there was in Egypt-land  
Morose, and harsh and grave;  
A foolish king, for he believed  
A race could stay a slave.  
A king there was in Egypt-land,  
A foolish king was he;  
He knew not that a People's will  
Would twain the mighty sea.*

*A king there was in Egypt-land—  
But why recall his name?  
Full many a despot, ever since,  
Believed the very same.  
So fill your glasses once again,  
And sing a merry song;  
And fill your glasses once again,  
To prove the tyrant wrong . . .  
Sparks in the windows, stars in the  
skies,  
Wine in the glasses, light in the  
eyes.  
Dead are the Pharaohs, Egypts  
are dead,  
Perished the peoples in slavery  
bred;  
This is the Seder of Legend and  
Light—  
Freedom is feasting its triumph  
tonight.*

Courtesy, BLOCH PUBLISHING CO.

# FREEDOM

*The Priceless Heritage of Those  
Who Are Willing to Defend It*

• That first Passover in the wilderness, freedom was a new thought for the world. The right of men to pursue a democratic way of life, the very concept of individual liberties was born on the hot sands of Sinai, just one day removed from Egypt and slavery.

Today, that concept of freedom is man's most priceless heritage. The Pass-over story has been a source of strength and inspiration to freedom-loving people through the ages . . . to the founders of our country and to us . . . to the heroic founders of the modern State of Israel.

And wherever the Passover tradition is cherished; wherever men gather with their loved ones around the Seder table to observe the holiday with the eating of matzo, the age-old symbol of freedom, you will find one cherished tradition — Manischewitz Matzo for Passover . . . the choice of millions to honor the holiday.

MANISCHEWITZ  
MATZOS

WORTHY SYMBOL OF THE  
GREAT FEAST OF FREEDOM



Proclamation of Independence  
"Our call goes out to the Jewish People all over the world to stand by us in the great struggle for the fulfillment of the dream of generations for the redemption of Israel."

מגלת העצמאות  
"אנו קוראים אל העם היהודי בכל התפוצות להתלכד סביב הישוב בעליה ובבנין ולעמוד לימינו במערכה גדולה על הגשמת שאיפת הדורות לגאולת ישראל"



April 3, 1955  
TEMPLE OHEB SHALOM  
CHILDREN'S SEDER SERVICE

grades 5-10 incl

(ASSEMBLY RISES)  
OPENING BLESSING:

Praised art Thou, O Lord our God, King of the Universe, who has kept us alive and sustained us and brought us to this season. May our school and all who are in it, all our loved ones, all Israel and all mankind, be blessed, O God, by the light of Thy favor, and by blessings of joy and peace. AMEN.

(LIGHTING OF THE FESTIVAL LIGHTS)

Boruch Ato Adonoi Eloheinu Melech Ho'olom Asher Kiddshono B'mitzvosov V'tzivonu L'hadlik Ner Shel Yom Tov.

Praised art Thou, O Lord our God, King of the Universe, who has sanctified us with Thy commandments, and hast commanded us to kindle the festival lights.

Boruch Ato Adonoi Eloheinu Melech Ho'olom She'hechionu, V'kimonu V'higionu Lazman Haze.

Praised art Thou, O Lord our God, King of the Universe, who hast kept us alive, sustained us and brought us to this festive season. Amen.

(ASSEMBLY IS SEATED)  
KIDDUSH:  
ASSEMBLY READS:

Boruch Ato Adonoi Eloheinu Melech Ho'olom Borey P're Hagofen.

Praised art Thou, O Lord our God, Ruler of the world, who hast created the fruit of the vine.

Cantor chants Kiddush in Hebrew - Then Reader:

With song and praise, and with the symbols of our feast, let us renew the memories of our past.

Praised art Thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted and sanctified us with Thy commandments. In love hast Thou given us, O Lord our God, solemn days of joy and festive seasons of gladness, even this day of the Feast of Unleavened Bread, a holy convocation unto us, a memorial of the departure from Egypt. Thou hast chosen us for Thy service and hast made us sharers in the blessings of thy holy festivals. Blessed art Thou, O Lord, who sanctifiest Israel and the festive seasons.

## II

(TAKE THE FIRST SIP OF WINE)

(ASSEMBLY SINGS--Hymn No. 25--No. I on Passover Song Sheet

Behold, it is the springtime of the year!  
Over and past is winter's gloomy reign,  
The happy time of singing birds is near,  
And clad in bud and abloom are hill and plain.

And in the spring, when all the earth and sky  
Rejoice together, still from age to age  
Rings out the solemn chant of days gone by,  
Proclaiming Israel's sacred heritage.

For as from out the house of bondage went  
The host of Israel, in their midst they bore  
The heritage of law and freedom, blent  
In holy unity for ever more.

And still from rising unto setting sun  
Shall this our heritage and watchword be,  
"The Lord our God, the Lord our God is One;  
His law alone it is that makes us free!"

THE FOUR QUESTIONS: (in Hebrew and English)

1. Why is this night different from all other nights?  
On all other nights we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?
2. On all other nights we eat all kinds of herbs. Why on this night do we eat especially bitter herbs?
3. On all other nights we do not dip herbs in any condiment. Why on this night do we dip them in salt water and haroses?
4. On all other nights, we eat without special festivities. Why on this night do we hold the Seder Services?

(THE LEADER ANSWERS)

We celebrate tonight because we were Pharoah's bondsmen in Egypt and the Lord, our God delivered us with a mighty hand. Had not the Holy One, Blessed be He, Redeemed our fathers from Egypt, we, our children, and our children's children would have remained slaves. Therefore, even if all of us were wise and well-versed in Torah, it would still be our duty from year to year, to tell the story of the deliverance from Egypt. Indeed, to dwell at length on it, is accounted praiseworthy.

### III DAYENU

(The assembly repeats the word "Dayenu" which means "It would have satisfied us"; or "This would have been more than enough for us".)

#### READER:

How manifold are the favors which the Lord has conferred upon us.

Had he brought us out of Egypt, and not divided the sea for us, Dayenu!

Had he permitted us to cross the sea on dry land, and not sustained us in the desert for forty years, Dayenu!

Had he sustained us in the desert for forty years, and not fed us with manna, Dayenu!

Had he fed us with manna, and not ordained the Sabbath, Dayenu!

Had he ordained the Sabbath, and not brought us to Mount Sinai, Dayenu!

Had he brought us to Mount Sinai, and not given us the Torah, Dayenu!

Had he given us the Torah, and not led us into the land of Israel, Dayenu!

Had he led us into the land of Israel, and not built for us the Temple, Dayenu!

Had he built for us the Temple, and not sent us the prophets of truth, Dayenu!

Had he sent us the prophets of truth, and not made us a holy people, Dayenu!

#### THE QUESTIONS OF THE FOUR SONS:

The wise son: What mean the testimonies and the statutes and ordinances which the Lord our God has commanded us?

All Answer: This service is held in order to worship the Lord our God, that it may be well with us all the days of our life.

The wicked son: What mean ye by this service?

All answer: As he says YE and not WE, he excludes himself from the household of Israel. Therefore you should turn to him and say, It is because of what the Lord did for ME when I came forth out of Egypt. For ME and not for HIM, for had he been there, he would not have been found worthy of being redeemed.

The simple son: What is this?

All answer: By the strength and power of God's hand did He bring us out of Egypt.

The son who is unable to ask: (merely stands in silence)

All answer: Him you should tell the entire story of the Passover; the symbols, their meaning and why we take part in this feast.



## PASSOVER SYMBOLS:

Matzoh

I am the Matzoh, unleavened bread  
 To call to mind that Israel fled  
 From Egypt before the dough could rise  
 (Assembly eats the matzoh)

Shank Bone:

Do you wonder who I am?  
 The roasted bone of the Paschal Lamb.  
 I come today to let you know  
 Your folks were shepherds, long ago.

Morror:

Morror's my unpleasant name.  
 Do you ask me why I came?  
 You will not like me here, but yet  
 I come that you may not forget  
 Amid the joys surrounding you,  
 The bitter days your forbears knew.  
 (Assembly eats the morror)

Haroses:

I'm Haroses, good to taste,  
 An apple, raisin, spicy paste;  
 Jews in Egypt used to mix,  
 Mortar making Pharoah's bricks.  
 (Assembly eats Haroses)

Roasted Egg:

And from the roasted egg you learn  
 Of times the ancient Jews would burn  
 An offering to make a feast,  
 A gift of grain or else a beast.  
 (Assembly eats egg)

Parsley:

Parsley, I have come to bring  
 A promise God renews each spring  
 Of goodness out of nature's store  
 Rejoice, the earth is green once more.  
 (Assembly eats the parsley)

Wine:

I think that I'm the best of all;  
 At every Jewish festival  
 The gladsome cup of wine you see;  
 Today you're drinking some of me.  
 (Assembly drinks the wine)

Haggadah:

And I, Haggadah, am the book  
 In which the company will look  
 Your father leading them will read  
 Of how the Israelites were freed.  
 You will understand it well,  
 The tale that comes alive each year  
 To fill your Jewish hearts with cheer.  
 The thanks and praise in songs and prayer,  
 The hopes that each will do his share  
 In bringing every land increase  
 Of brotherhood, freedom and peace.

Afikomen:

This piece of Matzoh is the Afikomen, or dessert. It is eaten at the end of the meal so that the taste of the Matzoh and all other good foods remain with us as we leave the Seder table. Usually, the Afikomen is hidden in the home and the children are asked to find it. The one who discovers the Matzoh, usually is able to redeem it for a gift.

Recite in Unison.

V  
HAD GADYO

An only kid! An only kid!  
My father bought  
For two zuzim.  
An only kid!

Then came the cat  
And ate the kid  
My father bought for two zuzim.  
An only kid! An only kid!

Then came the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the stick  
And beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the fire  
And burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the water  
And quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the ox  
And drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the butcher  
And killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the angel of death  
And slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!

Then came the Holy One, Blest be He!  
And destroyed the angel of death  
That slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought  
For two zuzim  
An only kid! An only kid!



VI

All Read: So it is our duty to thank, praise and glorify God who<sup>brought</sup> us and our forefathers from slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness unto light. Let us therefore proclaim his praise, as we open the door to the prophet Elijah.

Child: Who is Elijah?

Reader: He was a great prophet in Israel who proved that the God of Israel was the only God.

Child: Why does Elijah come?

Reader: He comes in answer to Israel's prayer. In the darkest night of our father's oppression and trial they were comforted by the hope that the Messiah would come and that Elijah would soon announce him. Then we will have a better world.

Child: When will this better world come?

Reader: That is a mystery which is in keeping with God. But when it does come, the spirit of Elijah, the prophet of all that is good, will be alive in the hearts of men. So we open our door now that the prophet, if he be willing, may enter.

OPEN THE DOOR

Child: Has he come in yet? I cannot see him.

Reader: He cannot be seen. He comes as the goodness that is in the hearts of men. He is justice, he is brotherhood, he is peace. As his spirit becomes more familiar to all humanity of this world, then we will come closer to the Messianic Age in which we truly believe. God grant that next year all men may live together in freedom as brothers.

(To be sung to tune of ADDIR HU, God of Might)

1. God of might, God of right, Thee we give all glory  
Thine all praise in these days, Ev'ry tyrant nation  
When we hear, year by year, Freedom's wondrous story.
2. Now as erst, when Thou first, Mad'st the proclamation  
Warning loud, every proud, every tyrant nation  
We Thy fame, still proclaim, bowed in adoration.
3. Be with all, who in thrall, to their tasks are driven  
By Thy power, speed the hour, when their chains are riven  
Earth around, will resound, Joyful hymns to heaven.

## VII

CLOSING PRAYER (Assembly rises)

Reader:

May God who broke Pharoah's yoke forever shatter all chains of oppression and hasten the day when swords shall at last be broken and wars ended. Soon may all people be freed from violence and from wrong, and may all men be united as brothers to celebrate next Passover in the name of our God of Freedom.

READER AND CONGREGATION:

May God bless the whole house of Israel with freedom and keep us safe from danger everywhere. May God cause the light of His countenance to shine upon all men, and cause the light of love to drive away the dark clouds of ignorance and hatred. May God lift up His countenance upon our country and render it a true home of liberty and a tower of justice and righteousness. May He grant peace unto us and unto all mankind. Amen.

CLOSING HYMN:

En Kelohenu.

YOUTH SERVICE  
April 2, 1955  
Grades 7-10

*Shel Shalom*

Special Reading in the month of April in honor of Pesach.

Reader: Shepherd, resting by the stream; tell me, what is your dream?

Cong: I am dreaming all the day of my brothers far away.

R: In that land, from here so far; tell me, who your brothers are?

C: Slaves in Egypt land are they; working, working all the day.

R: Shepherd, tell me who you are: Do you also come from far?

C: Moses, and a Jew am I; Brother of the slaves who sigh.

R: What is that burning bush so strange; it burns and burns, yet does not change?

C: It is an angel telling me: Go and set your people free!

READER

O Lord, our God, as Thou didst redeem our fathers from the slavery of Egypt and didst lead them to the land of their inheritance, so hast Thou been our Savior and Guardian through all the centuries.

We thank thee, O Lord, that our lot has fallen in this blessed land dedicated to liberty and peace. May we be imbued with a deep sense of our duty as free men. May we be mindful of those who still dwell in the house of bondage and eat the bread of affliction. May those who hunger after freedom and justice be satisfied, and may all mankind be blessed with the joys of brotherhood and peace. Amen.

Reader: Grant us peace, Thy most precious gift, O Thou eternal source of Peace, and enable Israel to be its messenger unto the peoples of the earth.

Congre: BLESS OUR COUNTRY THAT IT MAY EVER BE A STRONGHOLD OF PEACE, AND ITS ADVOCATE IN THE COUNCIL OF NATIONS.

Reader: May contentment reign within its borders, health and happiness within its homes.

Congre: STRENGTHEN THE BONDS OF FRIENDSHIP AND FELLOWSHIP AMONG ALL THE INHABITANTS OF ALL LANDS.

Reader: Plant virtue in every soul, and may the love of Thy name hallow every home and every heart.

Congre: PRAISED BE THOU, O LORD, GIVER OF PEACE. AMEN.

All (Singing): MAY THE WORDS...

TEMPLE BETH ISRAEL  
PASSOVER FAMILY SERVICE

Reader: This is Shabbos Hagadol, the great Sabbath, which precedes the festival of Passover. Now we are preparing to celebrate the great festival of Freedom. And as we do whenever we gather to worship we begin by lighting the Sabbath candles.

All singing: In our homes and in our Temple  
Every Friday when it's dark,  
Round the candles we assembly  
Shabbos' coming they do mark.

Blessed art thou, O God, our Lord,  
Who rulest creation's might.  
Thou mad'st us holy with thy word  
'nd bade us Shabbos' candles light.

All mother in the congregation rise and repeat the blessing with the candle-  
lighter: Boruch atto adonoy elohenu melech ho-olom asher kid'shonu  
b'mitzvosov v'tzivonu l'hadlik ner shel shabbos.  
(mothers are seated)

All singing: Now watch the candles as they burn,  
They tell us of God's great love.  
With our prayers do we now turn  
Thankful hearts to God above.

(congregation rises)

Reader: Boruch es adonoi hamevoroch  
Praise ye the Lord, to whom all praise is due!

Congregation: Boruch adonoi hamevoroch l'olom v'ed.  
Praised be the Lord, to whom all praise is due!

All sing Borchu and Boruch with the choir.  
(congregation is seated)

Reader: Every week when we gather for prayer we thank God for the miracle of day and night and the seasons of the year. On Passover we thank God for the wonder of spring. The cold and darkness of winter is passed and the beauty of the blossoming springtime has come.

All singing: Behold, is is the spring-tide of the year!  
Over and past is winter's gloomy reign  
The happy time of singing birds is near,  
And clad in bud and bloom are hill and plain.

And in the spring, when all the earth and sky  
Rejoice together, still from age to age  
Rings our the solemn chant of days gone by,  
Proclaiming Israel's sacred heritage.

Reader: But whatever the season, we remember the great teaching God gave to our fathers so long ago, We study it in our school and it is the basis for all our actions and thoughts, And every time we gather together to pray we repeat it in essence by rising and saying together the great watchword of our faith:



Cong: Sh'ma Yisroel, Adonoi Elohenu, Adonoi Echod.  
Hear O Israel, the Lord our God, the Lord is One  
Boruch Shem k'vod malchuso l'olom voed.  
Praised be His name whose glorious kingdom is forever and ever.

All sing Sh'ma and Boruch Shem with choir.  
(congregation is seated)

Reader: V'lohafto es adonoi elohecho b'chol l'vovecho u'vechol naphshecho  
un'chol m'odecho.

Cong: Thou shalt love the Lord, thy God, with all thy heart, with all thy  
soul, and with all thy might.

Reader: And these words, which I command thee this day, shall be upon thy  
heart.

Cong: Thou shalt teach them diligently unto thy children, and shalt speak  
of them when thou sittest in thy house, when thou walkest by the way,  
when thou liest down, and when thou risest up.

Reader: Thou shalt bind them for a sign upon thy hand, and they shall be  
for frontlets between thine eyes.

Cong: Thou shalt write them upon the doorposts of thy house and upon thy  
gates:

Reader: That ye may remember and do all my commandments and be holy unto  
your God.

Reader: In just a few days now we will gather in our homes to ask that ever  
important question: Mah nishtanoh halaylokh hazeh--Why is this  
night different from all other nights? Every year we ask this  
question, every year we receive the same answer. Yet we never tire  
of it, for it is the ever-new story of human freedom.

All singing: God of might, God right, Thee we give all glory:  
Thine all praise in these days As in ages hoary,  
When we hear, year by year, Freedom's wondrous story.

Addir hu, addir hu, yivneh ve-so B'ko rov  
Bim'he roh, Bim'he roh b'yomenu b'ko rov  
El b'ne, el b'ne, b'ne ves'cho b'ko rov.

Reader: This took place before any of us can remember; so long ago that if  
the story had not continually been told by mothers and fathers to  
their children, if the children had not in turn faithfully retold  
it to their children and grand-children the story would have been  
quite forgotten before anyone thought of writing it down.

Our father, Jacob - those many years ago - lived in a country  
called Canaan, or as we call it now, Israel. Jacob, who was an  
old man, had many children and grandchildren and also many flocks  
of sheep and herds of cattle. One year when the rainy season came  
and there should have been a great deal of rain to fill the cisterns  
and wells, to make the grass grow green, there was no rain and the  
next year again there was no rain. The wells dried up, the grass  
withered and there was no water and no food for man or beast.  
Jacob decided to park all his goods and his belongings, and with  
his sons and his shepherds and his flocks, to go down to the land  
of Egypt where there was water and food enough and to spare and  
where Joseph, his long lost son, was awaiting him. That is how the  
children of Israel came into Egypt and settled there and lived hap-  
pily in the green fields by the Nile. Those were good years whilst  
Joseph lived and a kindly Pharaoh reigned over Egypt and the chil-  
dren of Israel and their flocks prospered and grew many.

But the time came when Joseph grew old and died and all his brothers and the Pharaoh who had welcomed the children of Israel to Egypt. Then a bad Pharaoh reigned in his place and he said to his people: "See the children of Israel who dwell amongst us are too many. Let us be cruel to them. Let us make them build cities and store-houses for us and we will not pay them wages but we shall beat them until they can work no harder." So it happened that the free Israelites were enslaved and cruelly treated and forced to bake bricks in the heat of the Egyptian sun.

Cong: Moror -- bitter herbs we'll eat  
At our Seder meal.  
To recall cruel Pharaoh's deed  
And his evil zeal.

Reader: Then when our people suffered so greatly, they cried for help to God, the God of our father, and He heard their cry and He sent Moses and Aaron and Miriam to help them. And Moses said to the children of Israel: "Come and serve God as a free people in the Wilderness," and to Pharaoh he said: "Let my people go that they may serve the Lord". When Pharaoh refused to let the Hebrews leave, the Egyptians were punished and at last Pharaoh grudgingly gave his consent. For fear that he might change his mind - as indeed he did - the people of Israel gathered hastily together and in the night, with their bundles on their backs and their children by their sides, they fled from the cruel Pharaoh.

Cong: In their haste they could not bake  
Leavened bread that night.  
That is why we Matzos take  
To recall their plight.

Reader: Moses, their leader, and Aaron, the priest, and Miriam, their sister, went before them and they crossed the Red Sea and came to the freedom of the Wilderness. Thus it was that God brought forth His people from Egypt with joy and singing. He guided them in the wilderness as a shepherd guides his flock.

Cong: In gratefulness for God's goodness they praised his name, saying:  
Who is like unto Thee, O Lord, among the mighty? Who is like unto  
Thee, glorious in holiness, awe-inspiring, working wonders?

All singing: Me chomocho bo-elim adonoi. Mi komocho nedor ba-kodesh noro  
s'hillosh oseh feleh.

Reader: Thy children acknowledged Thy sovereign power and exclaimed:

All singing: Adonoi yimloch l'olom vo'ed.

Reader: That is why the night of Passover is different from all other nights. We observe it every year that we may thank God for the freedom our fathers found and that we, too, may learn to love freedom and to desire and work for it -- for ourselves and for all the oppressed peoples of the earth.

Cong: How much more then are we to be grateful to the Lord for the many good things which he has done for us.

He brought us out of Egypt,  
divided the Red Sea for us,  
allowed us to cross on dry land,  
kept us for forty years in the desert,  
fed us with manna,  
ordained the Sabbath,  
brought us to Mount Sinai,  
gave us the Torah,  
led us into the Land of Israel,  
built for us the Temple,  
sent unto us prophets of truth,  
and made us a holy people  
in truth and in righteousness.

All singing: Ilu hotsi, hotsi-a-nu, hotsi-anu mi Mits-ra-yim  
Hotsi-a-nu Mits-ra-yim, Da ye nu:  
Da da ye nu etc.,

Kiddush: (Read responsively)

Reader: Let us praise God with this symbol of Joy, and thank Him for the blessings of the past week.

Cong: For life and strength, for home and love and friendship, for the discipline of our trials and temptations, for the happiness that has come to us out of our labor

Reader: Thou hast ennobled us, O God, by the blessings of work, and in love hast Thou sanctified us by Sabbath rest and worship as ordained in the Torah.

Cong: Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath to be hallowed unto the Lord, thy God.

All: Praised be Thou, O Lord our God, King of the Universe, Who hast created the fruit of the vine.

Kiddush is sung

#### SERMONETTE

#### ADORATION

(congregation rises)

Cong: Let us adore the everliving God, and render praise unto him who spread out the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else. We bow the head in reverence and worship the King of kings, the Holy One, praised be He.

Choir: Va'a nach nu (be seated)

Reader: May the time not be distant, O God, when through all the earth men shall turn to Thee in faith. May the day come soon when the dark clouds of evil will give way to the sunlight of goodness. May all mankind unite to do Thy will and recognize that all are brothers, equal in Thy sight. Then shall Thy kingdom be established on earth and happiness fill the hearts of men.

Cong: On that day the Lord shall be One and His name shall be One.

Reader: And now ere we part, our thoughts turn in love to those who walk with us no more. Through faith we understand that they live on with God. We thank Him for all life and pray that we may use His gifts wisely, bravely, and unselfishly. For all His goodness and especially for the lives of those we love, we praise Him now in ancient words:

(congregation rises)

KADDISH

CLOSING HYMN



AR 25598

2/17

TEMPLE OHEB SHALOM - YOUTH EDUCATION - PURIM 1954-1956

ARCHIVES

## MEGILLAH RITUAL

(On a week-day evening insert after page 296 in the Newly Revised Union Prayerbook. On Friday evening insert after page 23 [in place of the special reading for the Sabbath before Purim on page 83].)

### Minister

God's promise unto the patriarchs has been our support through all the ages. As often as men rose against us to destroy us, the Holy One, praised be He, delivered us out of their hands.

The Roman legions, who laid waste the Holy Land and scattered us to the four corners of the earth, could not vanquish the soul of Israel. Amidst the ruins of a desolate land, the light of the Torah continued to shine. The storms of persecution could not quench it; the tyrannical decrees of cruel emperors could not smother it. The martyr's cry, as it ascended from the flaming pyre, kindled new zeal and steadfastness in the hearts of the oppressed, stirring them to resistance and heroic sacrifice.

### Congregation

Unless Thy law had been my delight, I should then have perished in my affliction.

*Music after an old Ashkenazic tune arranged by Eric Werner*

Andante maestoso



Un - less Thy law had

[Provisional Printing]

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PRINTED IN U. S. A.

been my de-light, I should then have per-ished  
in my af-flic - tion, I should  
then have per-ished in my af-flic - tion.

### Minister

Through the dark ages of persecution, many rose against us, who, even as Haman of old, sought to drive us from our homes and crush our spirits. Inflamed by blind and heartless leaders, the Crusaders on their way to the Holy Land swooped upon the defenseless communities of Israel and with fire and sword wreaked vengeance upon a guiltless people. But the rage of the oppressor did not dim the faith of those whose trust was in God. They met unjust wrath with courage and confidence; and though many perished in rivers of blood, the devices of men of violence did not stand. The Lord heard the supplications of the wronged and afflicted, and delivered them from sorrow and distress. The murderous attacks on the innocent came to an end, and the cause of the righteous triumphed over the evil designs of the wicked.

### Congregation

If it had not been the Lord who was for us, when men rose up against us, then they had swallowed us up alive. Praised be God who hath not given us as a prey to their teeth.

*Alla marcia*  
If it had not been the  
Lord who was for us, when men rose up —  
*mf*  
a - - gainst us, then  
they had swal-low'd us up a - live.  
*f*  
Prai - sed be God, who hath  
*ff marcato*  
not giv-en us as a prey to their teeth.

### Minister

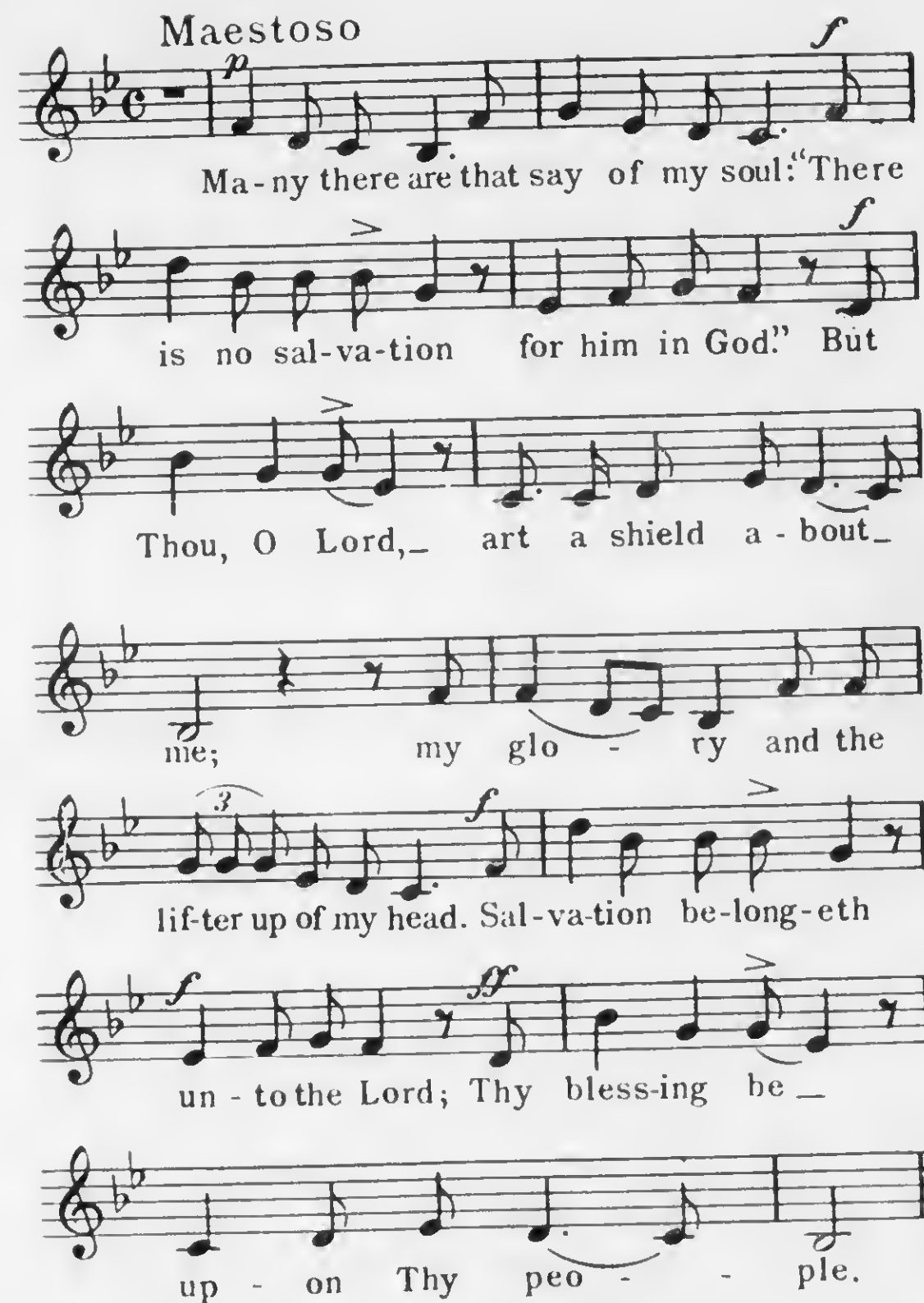
Often our enemies, bent upon the destruction of Israel and his faith, promised us release from oppression and bodily harm, if we would but surrender the beliefs and ways of the fathers. But the faithful sons of the covenant refused to deny their birthright. Neither the tortures of the inquisition nor the threats of cruel expulsion daunted their courage. They chose to take staff in hand and wander forth from Spain in search of new homes rather than prove disloyal to their God, their Torah, and their people.

Exalted in spirit, and transfigured by suffering, the exiles struck root in other lands, grew and prospered, and bore testimony to the strong faith that lived within them. They endured misery and pain, and in the end rose to new dignity and strength. They were tried and tested and found worthy of an even greater destiny. The nations that gave them refuge received fresh vision and strength from the exiles, and thus reaped a rich harvest from the good they had sown.

### Congregation

Many there are that say of my soul: "There is no salvation for him in God." But Thou, O Lord, art a shield about me; my glory and the lifter up of my head. Salvation belongeth unto the Lord; Thy blessing be upon Thy people.

**Maestoso**



Ma-ny there are that say of my soul: "There  
is no sal-va-tion for him in God." But  
Thou, O Lord, art a shield a-bout  
me; my glo-ry and the  
lif-ter up of my head. Sal-va-tion be-long-eth  
un-to the Lord; Thy bless-ing be  
up-on Thy peo-ple.



### Minister

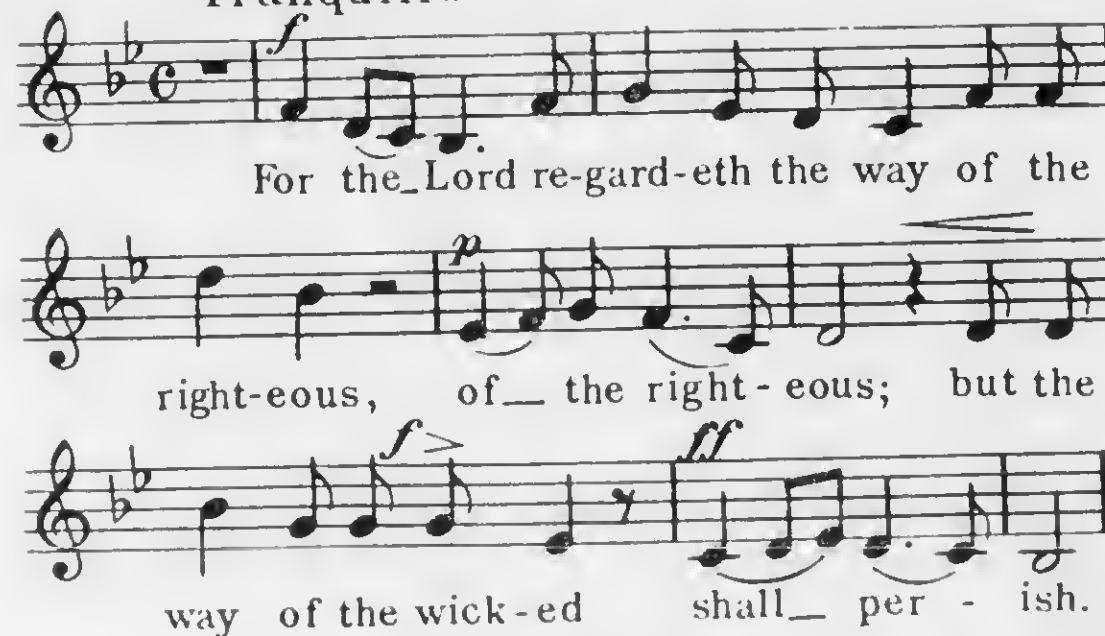
Not yet has the term of our suffering ended; even as our task in the world is still unfinished. In our martyrdom through the ages we have fallen prey to many a vindictive foe; but to none so virulent, so vengeful, so unspeakably cruel as the godless Nazis, whose wicked designs to exterminate our people came close to fulfillment. Millions of the sons and daughters of Israel sealed their faith with their blood. Innocent of any guilt save that they were of the seed of Abraham, they suffered fiendish torture and death at the hands of men who sought to enthrone the Moloch of ruthless force in place of God and His law of righteousness.

But God reigns supreme in the world; and Israel still lives. The fury of Nazi hatred and cruelty has abated; and while the blood of its myriad victims still cries out from the earth, the power of the tyrant is broken, and the rage of the heathen no longer strikes terror in the hearts of men. Those who defied the will of God and profaned His law have perished in defeat and infamy, leaving no memorial to bless their name. But the spirit of the martyred millions, whose heritage of faith pulsed in their veins, still lives and works among men, a perpetual benediction to all mankind.

### Congregation

For the Lord regardeth the way of the righteous; but the way of the wicked shall perish.

### Tranquillo



### Minister

Thou, O Lord, pleadest the cause of the just, and avengest the wrong of the innocent. The counsel of the heathen Thou bringest to nought; the devices of the crafty, Thou makest of no effect. When Haman, insolent in power and riches, rose up against us, Thou didst cause the devotion of Mordecai and the loyalty of Esther to triumph over tyranny and hate. The righteous were delivered out of the hand of the wicked, and those who sought to destroy were themselves destroyed.

We pray Thee, O Father, that in the presence of cruelty and wrong our hearts remain steadfast and true. When evil men plot against us and seek to uproot us, let not despair drain our strength nor fear

chill our faith. Teach us to meet enmity with courage and hope, and to battle against adversity with resolute will and unyielding self-reliance. Keep alive within us the vision of our high purpose and noble destiny. Open our hearts to the cry of the persecuted and the despoiled. May the love and sympathy that brother feels for brother impel us to acts of service and sacrifice, so that the suffering and misery wrought by men may be alleviated, and the hope of the crushed spirit rekindled. Hasten the day when hate and strife shall cease to divide the family of men, and justice and love reign supreme in the world.

Blessings before Reading from Scroll

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו וצונו  
על מקרא מגילה:

Praised be Thou, O Lord our God, Ruler of the world, who hast sanctified us by Thy commandments, and bidden us read the Scroll of Esther.

ברוך אתה יי אלהינו מלך העולם. שעשאה נסים לאבותינו בימים  
ההם בזמן הזה:

Praised be Thou, O Lord our God, Ruler of the world, who didst wondrous things for our fathers at this season in those days.

ברוך אתה יי אלהינו מלך העולם. שהחיינו וקיימנו והגיענו לזמן הזה:

Praised be Thou, O Lord our God, Ruler of the world, who hast granted us life, sustained us, and permitted us to celebrate this joyous festival.

The Scroll Is Read

## THE MEGILLAH

Now it came to pass in the days of Ahasuerus—this is Ahasuerus who reigned, from India even unto Ethiopia, over a hundred and seven and twenty provinces.

There was a certain Jew in Shushan, whose name was Mordecai, a Benjamite, who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, by Nebuchadnezzar the king of Babylon. And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his royal house in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther so that he set the royal crown upon her head, and made her queen instead of Vashti.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were

NOTE: This abridged text is identical with the text of the Union Megillah.

in the king's gate, bowed down, and prostrated themselves before Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor prostrated himself before him.

And when Haman saw that Mordecai bowed not down, nor prostrated himself before him, then was Haman full of wrath. But it seemed contemptible in his eyes to lay hands on Mordecai alone; for they had made known to him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are different from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them. If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries.'

And the king took his ring from his hand, and gave it unto Haman (the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman: 'The silver is given to thee, the people also, to do with them as it seemeth good to thee.'

Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry: and he came even

before the king's gate clothed with sackcloth. And in every province whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes.

(And Esther's maidens came and told it her; and the queen was exceedingly pained; and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he accepted it not. Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was.

So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate.) And Mordecai told (him) of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her; and to charge her that she should go in unto the king, to make a supplication unto him for her people. And (Hathach came and told Esther the words of Mordecai.

Then Esther spoke unto Hathach, and gave him a message unto Mordecai: 'All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such

to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.' And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther: 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to royal estate for such a time as this?' Then Esther bade them return answer unto Mordecai: 'Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.' So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her: 'What wilt thou, queen Esther? for whatever thy request, even to the half of the kingdom, it shall be given thee.' And Esther said: 'If it seem good unto the king, let the king and

Haman come this day unto the banquet that I have prepared for him.'

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthan and Teresh, two of the king's chamberlains, of those that kept the door, who had sought to lay hands on the king Ahasuerus. And the king said: 'What honour and dignity hath been done to Mordecai for this?' Then said the king's servants that ministered unto him: 'There is nothing done for him.' And the king said: 'Who is in the court?'

Now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him: 'Behold, Haman standeth in the court.' And the king said: 'Let him come in.' So Haman came in. And the king said unto him: 'What shall be done unto the man whom the king delighteth to honour?' Now Haman said in his heart: 'Whom would the king delight to honour besides myself?' And Haman said unto the king: 'For the man whom the king delighteth to honour, let royal apparel be brought which the king useth to wear, and the horse the king rideth upon, and on whose head a crown royal is set; and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honour, and cause him to ride on horseback through the street



of the city, and proclaim before him: 'Thus shall it be done to the man whom the king delighteth to honour.'

Then the king said to Haman: 'Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken.' Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: 'Thus shall it be done unto the man whom the king delighteth to honour.'

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther at the banquet of wine: 'Whatever thy petition, queen Esther, it shall be granted thee; and whatever thy request, even to the half of the kingdom, it shall be performed.' Then Esther the queen answered and said: 'If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request, for we are sold, I and my people, to be destroyed, to be slain, and to perish.'

(And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.)

And she said: 'If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman,

which he wrote to destroy the Jews that are in all the king's provinces; for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?'

And the king arose in his wrath from the banquet of wine and went into the palace garden. Then said (Harbonah) one of the chamberlains that were before the king: 'Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spoke good for the king, standeth in the house of Haman.' And the king said: 'Hang him thereon.' So they hanged Haman on the gallows that he had prepared for Mordecai. (Then was the king's wrath assuaged.)

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honour. And in every province, and in every city, the Jews had gladness and joy, a feast and a good day.

And Mordecai sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

(And the Jews took upon them to do as they had

begun, and as Mordecai had written unto them: that Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast pur, that is, the lot, to discomfit them, and to destroy them; but when Esther came before the king, he commanded by letters that the wicked device, which Haman had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim, after the name of pur.

Therefore, because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

*(Selections based on Jewish Publication Society  
Bible Translation, 1917.)*

PREPARED BY

*Joint Committee on Ceremonies, U.A.H.C. and C.C.A.R.*  
A Project of the Union of American Hebrew Congregations

I LOVE THE DAY OF PURIM

I love the day of Purim so!  
For then, to synagogue I go,  
and hear them read the story old  
Of Esther brave and Haman bold.

CHORUS

O Purim, O Purim, O Purim full of joy  
For every, for every Jewish girl and boy!  
Have a party, sing a song,  
Turn the greger loud and long  
Shaloch manot give and take  
Eat your Homentashen cake!  
O Purim, O Purim, O Purim, full of joy  
For every, for every Jewish girl and boy.

\* \* \* \* \*

HAG PURIM

Hag Purim, hag Purim  
Hag gadol hu la y'hu dim.  
Ma se hot, Ra asha nim,  
Z'mi rot, ri ku dim  
Ha va nar i sha Rash, rash, rash.  
(repeat 3 times)  
Barashaneem.

\* \* \* \* \*

ESTHER

Esther, in your garden fair  
Tell me what you dream of there  
Do you in your garden bower,  
Tell your dreams to each sweet flower?

"I'm but a child, and in my bower  
I like to talk to each sweet flower  
And every flower, every tree  
Is whisp'ring secret things to me".

Esther, Esther, queen so great,  
Mord'cai's waiting at the gate.  
Esther, Esther, great king's wife,  
Save, O Save, your people's life.

"O go, and say to Mordecai:  
I care not if I live or die -  
If I am a queen, or I am a slave -  
My people's life I'll surely save."

\* \* \* \* \*

A WICKED MAN

Oh! once there was a wicked, wicked man  
And Haman was his name, Sir,  
He would have murdered all the Jews,  
Tho they were not to blame, Sir;  
Oh! today we'll merry ~~merry~~ be  
Oh! today we'll merry merry be  
Oh! today we'll merry merry be  
and "nash" some Homentashen.

And Esther was the lovely queen  
Of King Ahasuerus,  
When Haman said he'd kill us all  
Oh, my, how he did scare us;  
Oh! today we'll merry merry be  
Oh! today we'll merry merry be  
Oh! today we'll merry merry be  
and "nash" some Homantashen.

But Mordecai her cousin bold  
Said "What a dreadful chutzpo,  
If guns were invented now,  
This Haman I would shoot, Sir."  
Oh! today we'll merry merry be  
Oh! today we'll merry merry be  
Oh! today we'll merry merry be  
and "nash" some Homantashen.

\* \* \* \* \*

IN SHU, SHU, SHUSHAN

Oh Haman was a high and mighty bluff,  
In Shu Shu Shushan long ago.  
He ordered Mordecai to take his derby off  
In Shu Shu Shushan long ago.  
So we sing, so we sing!  
So we sing and raise a row!  
For Haman he was swinging,  
While Mordecai was singing  
In Shu Shu Shushan long ago.

But Mordecai sat and laughed in his face  
In Shu Shu Shushan long ago.  
So Haman swore he'd exterminate his race  
In Shu Shu Shushan long ago.  
So we sing, so we sing!  
So we sing and raise a row!  
For Haman he was swinging  
While Mordecai was singing  
In Shu Shu Shushan long ago.

Oh, Esther was a timid little maid  
In Shu ... etc.  
But Mordecai told her she needn't be afraid  
In Shu ... etc. (Repeat chorus)

\* \* \* \* \*

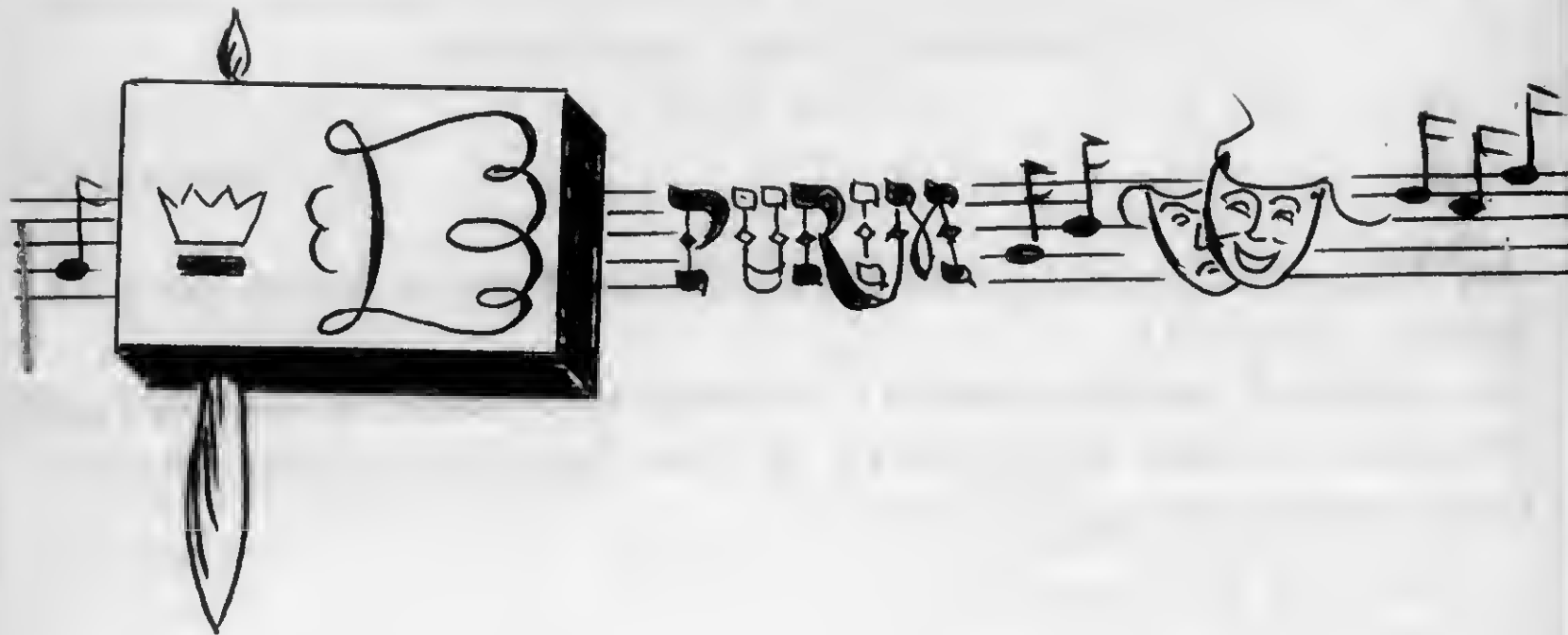
MY NAME IS PURIM

My name is Purim and I come  
Great fun and frolic bringing  
Just once a year I visit you  
To cheer you with my singing  
La, la, la, la, la, etc.

Hurrah Purim! Hurrah Purim!  
I love your merry drumming  
And if I had my way, Purim,  
Each month you would be coming.  
La, la, la, la, la, etc.

\* \* \* \* \*

IT'S A JOYOUS HOLIDAY!



ANNUAL PURIM FESTIVAL  
and  
CORONATION  
of the

JEWISH CONGREGATION  
BROOKLYN ARMY TERMINAL

Gatehouse Chapel

58th Street and 1st Avenue  
Brooklyn, New York

A HAPPY PURIM!



## PURIM GREETINGS

\* \* \*

U.S. Army Transportation Terminal Command, Atlantic  
Brooklyn 50, New York

6 March 1958

May I extend greetings to those of the Jewish Faith on this  
Purim Festival.  
We may all reflect into its history and witness that tyrants,  
despots and the oppressors of free peoples cannot escape  
their very own destruction.

EVAN M. HOUSEMAN  
Major General, USA  
Commanding

\* \* \*

Brooklyn Army Terminal  
Brooklyn 50, New York

6 March 1958

Accept my greetings on the continuing joyous celebration  
of the Purim Festival now in its 2,432nd year.

RAY K. BANNISTER  
Colonel, TC  
Commanding

## PURIM FESTIVAL AND CORONATION

Sponsored by the

JEWISH CONGREGATION

BROOKLYN ARMY TERMINAL

6 March 1958

11:45 A.M.

14 Adar 5718

\* \* \* \* \*

GOOD PURIM!

Purim Service and Message . . . Rabbi Irving Silman  
Solo and Congregational . . . Cantor  
Singing . . . Bernard Tannenbaum,  
accompanied by CWO  
John R. Charlesworth,  
at the organ  
Introduction . . . Harry Urkowitz  
Coronation Ceremonies  
King: SFC Herman Stern . . . Col. Ivan L. Brenneman,  
Deputy Commander,  
USATTCA  
Queen: Hazel Zamansky . . . Col. Ray K. Bannister,  
Commanding Officer,  
BART

\* \* \* \* \*

## REFRESHMENTS

Sudah Homentachen and L'Chayim

\* \* \* \* \*

## OFFICERS

Harry Urkowitz, Pres.	Gay Tenor, Vice Pres.
Claire Smolin, Treas.	Ida Weissberg, Secy
Bernard Tannenbaum, Cantor	Irving Krevat, Gabbai
Loretta Eckhaus, Social Affairs Leader	

PURIM SONGS

I.

A WICKED MAN

- a. Oh once there was a wicked, wicked man  
And Haman was his name, Sir  
He would have murdered all the Jews  
But they were not to blame, Sir.

CHORUS

Oh, today we'll merry, merry be  
Oh, today we'll merry, merry be  
Oh, today we'll merry, merry be  
And "nash" some Homentashen.

- b. Oh, Esther was the lovely queen  
of King Ahasueras  
When Haman said he'll kill us all  
Oh my, how he did scare us.

CHORUS

- c. And Mordecai her cousin bold,  
Said, "What a dreadful chutzpe,  
If guns but were invented now,  
This Haman I would shoot, Sir."

CHORUS

- d. When Esther speaking to the King  
Of Haman's plot made mention  
"Ha, ha," said he, "Oh no, he won't  
I'll spoil his bad intentions."

CHORUS

- e. The guest of honor he shall be  
This clever Mr. Smarty  
And high above us he shall swing  
At a little hanging party.

CHORUS

- f. Of all his cruel and unkind ways  
This little joke did cure him  
And don't forget we owe him thanks  
For this jolly feast of Purim.

(Chorus)

## IV.

ESTHER, ESTHERTune - A Bicycle Built for TwoKING:

ESTHER, ESTHER

I'm dying of love for you

Come say it faster

Will you my "Zivig" be true

Your head, a gold crown I'll put on  
 I'll buy you a throne to sit on  
 I'm rather old, but I make so bold  
 As to ask you to be my queen.

HAMAN:

It's only proper

I should this young maid advise

For I am the great big whopper

Of the Persian Paradise.

For I am no common layman

I am the "Fuehrer" Haman

And so I state, do not hesitate

To put on the crown of a queen.

ESTHER:

The proposition

Isn't very hot

But I have a mission

That puts me on the spot.

This Haman is one grand Ippesh  
 The other is old King Tippesh  
 But I'm in a whirl, I'm a plain  
     little girl  
 And I'm crazy to be a queen.

## III.

HIS NAME BEGINS WITH AN AITCHTune - Man on the Flying Trapeze

- a. Oh! Come let us sing, in heart rending  
     style  
 Of one who was great and whom people  
     did "heil"  
 The story is written on history's page  
 And his name, it begins with an "AITCH"
- b. When he rose to the peak of his glory  
 They left him high in the air  
 And this is the end of the story  
 But the world, it was heard to declare.

CHORUS

- Oh! He swings through the air  
 It's a joy to behold  
 His form is so perfect, he's brave and  
     he's bold  
 It beats all the plays you can see on  
     the stage  
 And his name, it begins with an "AITCH"
- c. It's a very sad story, no more shall I  
     smile  
 Wherever you went, it was "heil, heil"  
     and "heil"  
 And when he was angered, he was all in  
     a rage  
 And his name, it begins with an "AITCH"
- d. Now the height that he rose to was  
     fearful  
 And he came to the end of his climb  
 Said a man in a voice that was cheerful  
 He's having a "heil" of a time.

(Chorus)

IV.

ESTHER, ESTHER

Tune - A Bicycle Built for Two

KING:

ESTHER, ESTHER

I'm dying of love for you  
Come say it faster  
Will you my "Zivig" be true

Your head, a gold crown I'll put on  
I'll buy you a throne to sit on  
I'm rather old, but I make so bold  
As to ask you to be my queen.

HAMAN:

It's only proper  
I should this young maid advise  
For I am the great big whopper  
Of the Persian Paradise.

For I am no common layman  
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And so I state, do not hesitate  
To put on the crown of a queen.

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The proposition  
Isn't very hot  
But I have a mission  
That puts me on the spot.

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The other is old King Tippesh  
But I'm in a whirl, I'm a plain  
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Tune - Man on the Flying Trapeze

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Of one who was great and whom people  
did "heil"  
The story is written on history's page  
And his name, it begins with an "AITCH"
- b. When he rose to the peak of his glory  
They left him high in the air  
And this is the end of the story  
But the world, it was heard to declare.

CHORUS

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His form is so perfect, he's brave and  
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It beats all the plays you can see on  
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And when he was angered, he was all in  
a rage  
And his name, it begins with an "AITCH"
- d. Now the height that he rose to was  
fearful  
And he came to the end of his climb  
Said a man in a voice that was cheerful  
He's having a "heil" of a time.

(Chorus)



IN SHU SHU SHUSANTune - Polly Wolly Doodle

- a. Oh Haman was a high and mighty bluff  
In Shu, Shu Susan long ago  
He ordered Mordecai to take his derby off  
In Shu, Shu Shusan long ago.

CHORUS

So we sing, so we sing,  
So we sing and raise a row,  
For Haman he was swinging,  
While Mordecai was singing,  
In Shu, Shu Shusan long ago.

- b. But Mordecai sat and laughed in his face  
In Shu Shu Shusan long ago  
So Haman swore he'd exterminate his race  
In Shu Shu Shusan long ago.

CHORUS

- c. Oh, Esther was a timid little maid  
In Shu Shu Shusan long ago  
But Mordecai told her she needn't be  
afraid  
In Shu Shu Shusan long ago.

CHORUS

- d. So she went to the King and she gave  
him a smile  
In Shu Shu Shusan long ago  
The King he liked her manner and her  
style  
In Shu Shu Shusan long ago.

CHORUS

- e. Ahasuerus was a jolly little king  
In Shu Shu Shusan long ago  
He ordered Haman to take a little swing  
In Shu Shu Shusan long ago.

(Chorus)

PURIM DAY

This is Purim Fellows,  
A joyous holiday,  
With songs and cheers and hellos,  
Let's wend our merry way.  
Laugh, comrades, laugh  
Eat hearty and quaff,  
And marvel at G-D's wondrous way,  
Sing, comrades, your songs  
Dance merry in throngs,  
Remember that wonderful day.

*We Celebrate*

# PURIM

By Rabbi Leonard J. Mervis



The Union of American Hebrew Congregations

## THE PURIM STORY

*(The full story of Purim is found in the Biblical Book of Esther. Because the story is so familiar, the combination ritual and story which follow do not constitute a complete factual rendition. It is recommended that the ritual-story be read at the decorated dinner table. See page 13 for decoration suggestions.)*

PARENT: If there were an election and Jews were asked to vote for the holiday we like the best, Purim would probably be the winner. Whenever this holiday comes around, Jews get together, and we tell the Story of Esther all over again. Since tonight is Purim, we're going to do so now. In the synagogue, before the story is read from the Megillah, a special blessing is recited. Let us say this Megillah blessing together:

ALL:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על מקרא מגילה.  
BO-RUCH ATO ADONOI ELOHENU MELECH HO-OLOM ASHER  
KID'SHONU B'MITSVOSOV V'TSIVONU AL MIKRO MEGILLAH.

Praised be Thou, O Lord our God, Ruler  
of the Universe, who hast sanctified us  
by Thy laws and commanded us to read  
the story of Esther.

CHILD: The Megillah begins this way: "Now it came to pass in the days of Ahasuerus — this is Ahasuerus who reigned from India unto Ethiopia, over one hundred twenty-seven provinces. . . ."

PARENT: That's how the Story of Esther begins. I'm sure we all remember it. But, wait, let's see if we really do. Who can tell us the name of the country over which Ahasuerus ruled? (Someone says: Persia) That's right, Persia. Who knows what that country is called today? (Iran) Now let's see if someone can tell us how Esther became the queen? (Wait for answer about banishment of Vashti and beauty contest) That's right. Imagine a beauty contest in the Bible! The Rabbis in the Talmud tell us that Esther seemed most beautiful to the king because she dressed very simply while all the other girls bought the fanciest outfits for the contest.

COMMISSION ON SYNAGOGUE ACTIVITIES

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Then there was Haman, the cruel Prime Minister of Persia. It is a pity that some people grow up to be like him. He wanted to be all-powerful. Who remembers what he ordered every person who passed him to do? (Someone says: to bow down) Yes, he wanted everyone to kneel to him as though he was an idol or a god.

Most of the people obeyed Haman. It's a lot of trouble to resist a powerful man! But there was at least one person who refused. You know his name, don't you? (Mordecai) Yes, Mordecai was one of those brave men, like George Washington, who would not accept what we call dictatorship today. So Haman didn't like Mordecai, and decided to get rid of him.

But Haman understood why Mordecai would not bow down. He knew the real reason. You do, too, don't you? What was it? (Someone says: Mordecai was Jewish and Jews bow only before God) You know, too, that even in our Jewish service we don't kneel. That is because Judaism teaches us to stand straight and proud and not to kneel as though we were afraid of God.

Haman thought: "If Mordecai refuses to kneel to me because he is Jewish, then I ought to get rid of all the Jews." Unfortunately, he was able to get King Ahasuerus to agree to that. Isn't the king's name funny, by the way? It sounds more like a sneeze than a name.

Haman told the king that the Jews were not good citizens. Was that true? Well, you remember that Mordecai did a big favor for the king that proved Haman wasn't telling the truth. Who remembers what the favor was? (Someone tells of the plot against Ahasuerus' life which was foiled through Mordecai's vigilance)

So Haman told a lie. Often people say things about others that aren't true because they are different. We know that differences don't mean we should not like others. And Haman didn't even learn his lesson when he led a horse through the streets of Shushan, the capital. Now what does a horse have to do with the Story of Purim? (Someone tells of the king's insomnia attack, the reading of the chronicles of his reign, his discovery that Mordecai had never been rewarded for saving the king's life, the consultation with Haman about the proper form of reward, and the decision that Haman himself would

lead Mordecai through the streets of Shushan, mounted on a royal horse, clothed in royal garb, while the people learned that "thus shall it be done to the man whom the King delights to honor.")

And now we come to Esther, our heroine. She learned her lesson, even though Haman didn't. When she married Ahasuerus, she didn't tell him she was a Jewish girl. But when her uncle Mordecai came to her for help in saving the Jews from Haman, even though she had to risk her life — but wait, someone had better tell us why her life was in danger. (Explanation of court ruling about punishment by death for attempting to see the king without an appointment unless he stretched out his golden scepter)

Yes, Esther risked her life — and that was the most important moment, and the happiest, of her whole life. For she saved her innocent people, brought honor to Mordecai, her uncle, and made possible this jolly Purim holiday.

Our story is important because it is about people who had courage and who risked their lives to help others. That's what we celebrate on Purim. That is why we are gay, we sing, we eat homontaschen, play games, and thank God for His goodness.

And how do we thank God? With the same blessing we recited on Chanuko:

ברוך אתה יי אלהינו מלך העולם שעשה נסים לאבותינו בימים ההם  
בזמן הזה.

BORUCH ATO ADONOI ELOHENU MELECH HO-OLOM SHE-OSO  
NISIM LA-AVOSENU BAYOMIM HO-HEM BAZ'MAN HA-ZE.

Praised be Thou, O Lord our God,  
Ruler of the Universe, who hast inspired  
great deeds in our fathers in days of  
old at this season.

PARENT: And there is still one more blessing, which we Jews say whenever we have a happy occasion:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה.

BORUCH ATO ADONOI ELOHENU MELECH HO-OLOM SHE'HECHIE-  
YONU V'KIY'MONU V'HIGIONU LAZ'MAN HA-ZE.

Praised be Thou, O Lord our God,  
Ruler of the Universe, who hast kept us  
in life, sustained us, and enabled us to  
celebrate this happy day.

## MORE ABOUT PURIM

### LOTS

Purim means "lots." It refers to the lots Haman cast to determine the day on which the Jews were to be destroyed. The lot fell on the 14th day of the month of Adar. Purim, therefore, is observed on that day to celebrate the deliverance from Haman.

### MEGILLAH

The story of Purim comes from the Bible. It is found in the Book of Esther. This book is one of the Five Scrolls. (The other four scrolls are Song of Songs, Ruth, Lamentations, and Ecclesiastes, pages 966-1006 in the Jewish Publication Society Bible.)

The Hebrew word for scroll is Megillah. Therefore, the Book of Esther is known as Megillas Esther.

### GRAGGERS

These are noisemakers (also called klapper). They are used when the Book of Esther is read in the synagogue. They are usually sounded at the mention of Haman.

### SHALACH MONOS

This is the practice of sending gifts to the poor or exchanging gifts among friends on Purim. A modern version is going singly or in groups to the homes of friends to receive goodies and sweets. Homes to be visited by groups should be informed in advance so that preparation may be made. Another way is for a family to invite another family to visit. Hosts should decorate table in festive style, carrying out theme of Purim. See page 16.

### ADLOYODA PARTY

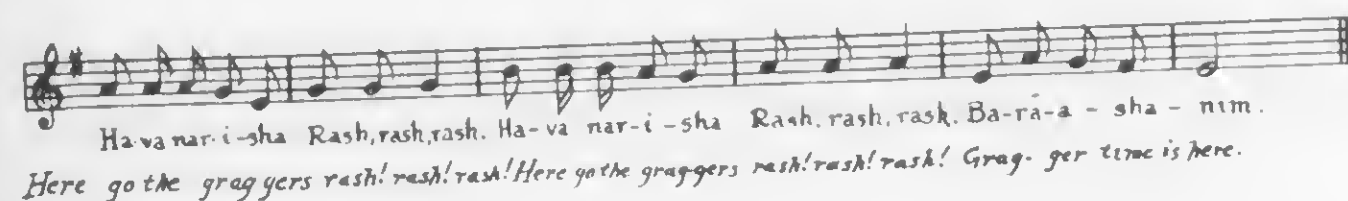
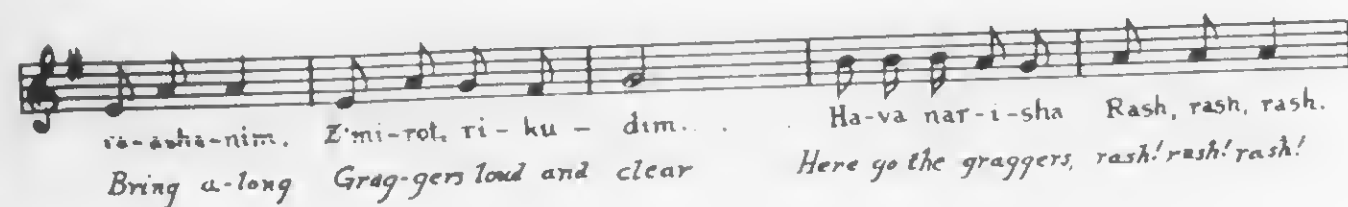
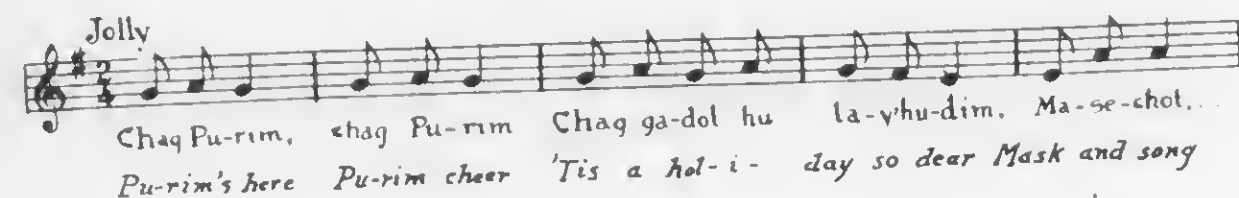
The word "Adloyoda" (actually three words in Hebrew) means "until one doesn't know." It signifies the rabbinic notion which tells us to be so merry on Purim as to be unable to distinguish between Boruch Mordecai, "blessed be Mordecai" and Orur Haman, "cursed be Haman." This term is now used to indicate a Purim party. Such a party may include the following:

- (1) Reading or telling of the story of Purim.
- (2) Group singing of Purim songs.
- (3) Purim recitations.
- (4) Costume Parade — a prize for the most original costume.
- (5) Purim refreshments.
- (6) Distribution of Purim gifts.
- (7) Games.

Appropriate subjects for costumes and masks are: Ahasuerus, Mordecai, Esther, Vashti, Haman, the Court Jester, Jews of Shushan, etc., all in Persian style. Also Bible personalities: Abraham, Sarah, David, Goliath, Solomon, etc. Animal costumes are in order on Purim, as well as clowns, letters of the Hebrew alphabet, Chalutsim, etc.



# CHAG PURIM

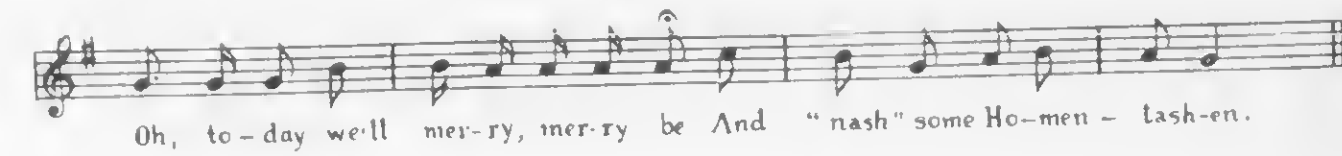
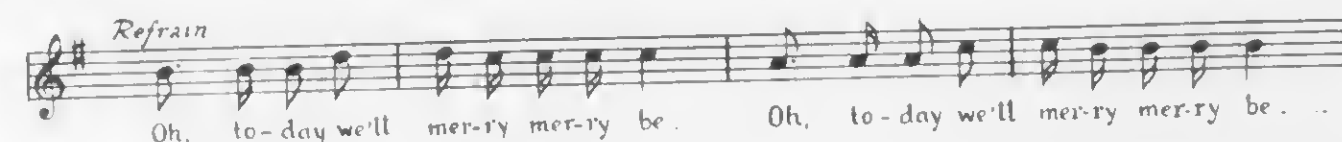
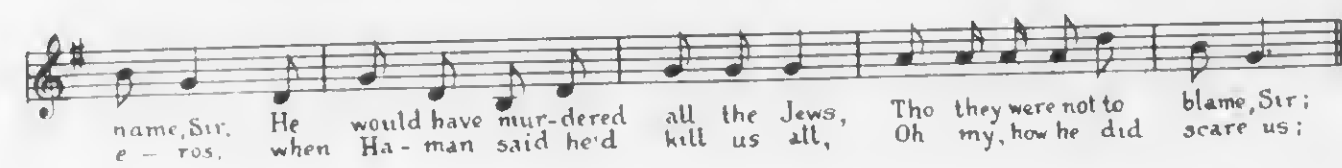
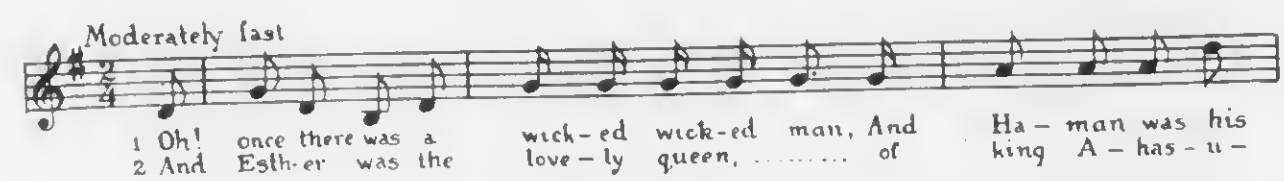


Chag Pu-rim, Chag Pu-rim —  
Ze el ze shol-chim ma-not.  
Mach-ma-dim, Mam-ta-kim,  
Tu-fi-nim, mig-da-not.  
(Refrain)

Purim's here, Purim cheer  
Gifts arrive from far and near  
Cookies sweet  
Good to eat  
Cakes and pies appear.  
(Refrain)

From THE SONGS WE SING, edited by Harry Coopersmith. With permission of the editor.

# WICKED, WICKED MAN



3. But Mordecai her cousin bold,  
Said "What a dreadful chutzpah,  
If guns were but invented now,  
This Haman I would shoot, Sir."  
CHORUS

4. When Esther speaking to the king  
Of Haman's plot made mention,  
"Ha, ha," said he, "Oh, no he won't!  
I'll spoil his bad intention."  
CHORUS

5. The guest of honor he shall be,  
This clever Mr. Snarty,  
And high above us he shall swing  
At a little hanging party.  
CHORUS

6. Of all his cruel and unkind ways  
This little joke did cure him.  
And don't forget we owe him thanks  
For this jolly feast of Purim.  
CHORUS

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# IN SHU, SHU, SHUSHAN

*In a jolly manner*

Oh Ha-man was a high and might-y bluff, In Shu-shu Shu-shan long a-  
go. He or-dered Mor-de-cai to take his der-by off In Shu-shu, Shu-shan long a-  
*Chorus*  
go. So we sing, so we sing! so we sing and raise a row! For  
Ha-man he was swing-ing, While Mor-de-cai was sing-ing, In Shu-shu shu-shan long a — go.

O Esther was a timid little maid  
In Shu, Shu, Shushan long ago.  
But Mordecai told her she needn't be afraid  
In Shu, Shu, Shushan long ago.  
CHORUS

So she went to the king and she gave him a smile  
In Shu, Shu, Shushan long ago.  
The king he liked her manner and her style  
In Shu, Shu, Shushan long ago.  
CHORUS

Ahasuerus was a jolly king  
In Shu, Shu Shushan long ago.  
He ordered Haman to take a little swing  
In Shu, Shu, Shushan long ago.  
CHORUS

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# THIS HAPPY DAY OF PURIM

*Greenspan*

This hap-py day of Pur-im To-morrow will be gone This  
hap-py day of Pu-rim Come sing a jol-ly song  
1.  
Ho-mon-tashen by the score Taste them and you'll want some more  
2. Fine  
You'll want more and more.

Let us all be happy  
And joyous without end  
And don't forget the many  
Whom Shalach Monos you must send  
Homontashen by the score  
Taste them and you'll want some more  
Homontashen by the score  
You'll want more and more.

From SONGS OF MY PEOPLE, edited by Harry Coopersmith. With permission of the editor.

# I LOVE THE DAY OF PURIM

*Moderato*

I love the day of Pu-rim so! For then, to syn-a-gogue I

go, And hear them read the sto-ry old of Esther brave and Ha-man

*CHORUS*

bold, O Pu-rim, O Pu-rim, O Pu-rim full of joy For ev-ery, for ev-ery

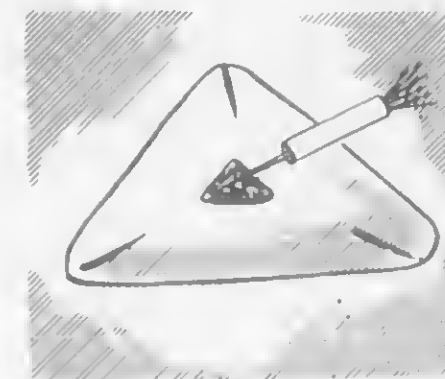
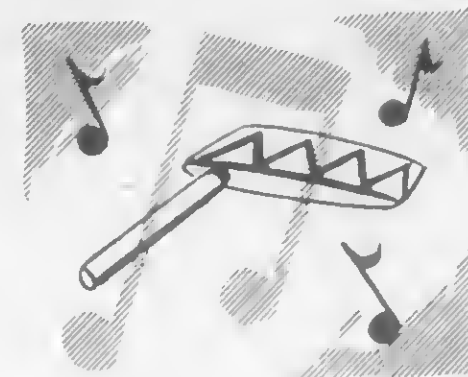
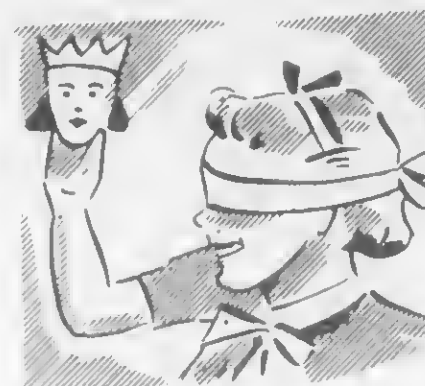
Jew-ish girl and boy! Have a par-ty sing a song, Turn the grag-ger loud and long.

*cresc.*

Ska-lach mo-nos give and take, Eat your Ho-men-tash-en cake! O Pu-rim, O Pu-rim, O

Pu-rim, full of joy, For ev-ery, for ev-ery Jew-ish girl and boy.

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## PURIM GAMES

1. *Crowning Queen Esther.* This is like the Donkey's Tail Game. A picture of Esther's throne is set up. Then a small figure of Esther is given to each child, with a pin to fasten the figure in its proper place. The children are blindfolded and take turns to see who can place Esther on her throne.

2. *Hide the Gragger.* Send one of your guests out of the room. Hide the "gragger" or any other Purim object. Call the player in and tell him to follow the directions of the music in order to find the "gragger." If he approaches the "gragger" (which must not be hidden in impossible places) the music grows louder. When he is farther from the "gragger," the music grows fainter. If a piano is not available you can sing a Purim song.

3. *Scrambling for Seats.* Players sit in a circle. Each takes the name of a character in the Purim story. One player stands in the center. Leader calls two characters and announces that there is a letter, a telegram or parcel for them. The characters mentioned change places and the one in the center tries to occupy one of the vacant seats. "Letters" walk, "Parcels" crawl or hop, "Telegrams" run.

4. *Hit the Poppy.* A large card with a homontasch drawing is the target. The object of the game is to hit the poppy seed in the center with a dart or a beanbag.



## FOOD

The two best-known traditional Purim dishes are **Homontaschen** and **Kreplach**, both made in the form of Haman's three-cornered hat.

### KREPLACH

Noodle dough  
1 lb. lean raw chopped beef  
1 egg  
1 teaspoon salt  
1/8 teaspoon pepper  
1/2 teaspoon onion juice

Roll noodle dough into pieces 1 1/2 inches square. Mix the meat with the egg and seasoning and place a teaspoon of this mixture on each square. Fold into three-cornered pockets, pressing edges well together. Drop in boiling soup, and boil 15 minutes. (SETTLEMENT COOK BOOK)

### HOMONTASCHEN

Take Chalo dough (SETTLEMENT COOK BOOK, p. 58), roll out 1/4 inch thick, cut into 4 inch rounds, brush with oil, spread poppy seed filling, or jelly or prune filling on top of each round. Fold over edge to form a three-cornered cake. Brush top with warm honey, let rise, and bake in a moderate oven, 350 degrees F., until golden brown.

### POPPY SEED FILLING

1 cup poppy seed  
1 egg  
1 cup hot water  
1 cup milk  
sugar and salt to taste  
chopped nuts  
lemon juice

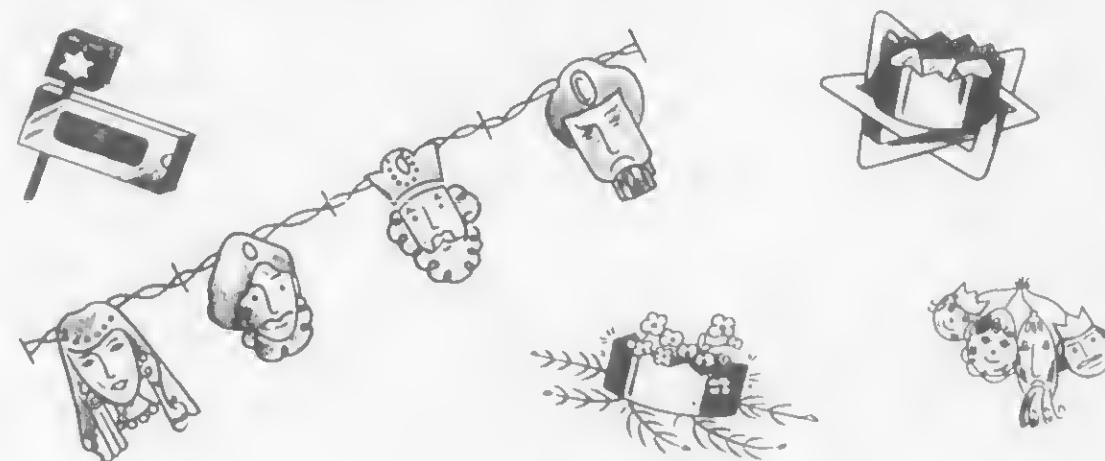
Soak poppy seeds in hot water over night. Then add milk, sugar and salt. Cook until thick; cool. Add egg, beaten. If too thin, put back on fire and cook until thick.

Add chopped nuts and lemon juice.

## POPPY SEED COOKIES

1/2 cup butter  
1/2 teaspoon cinnamon  
1 tsp. baking powder  
2 oz. sweet chocolate  
1/2 cup sugar  
1 cup poppy seeds  
1 cup currants  
1/2 cup sweet milk  
1 1/4 cup flour

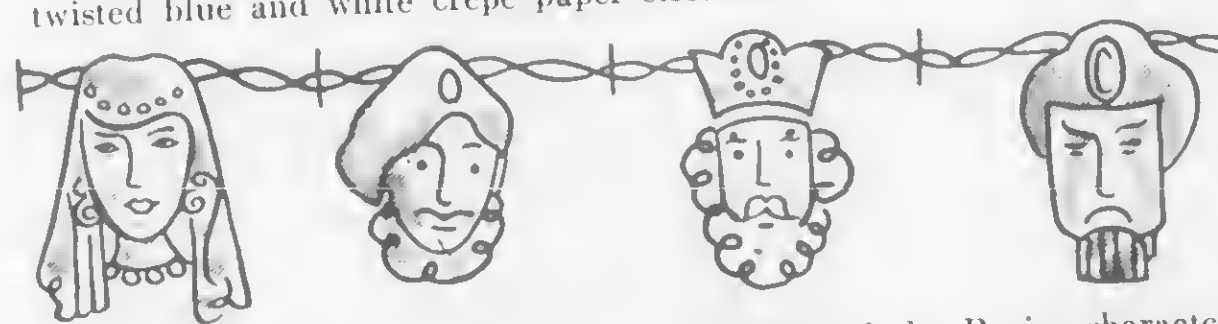
Soak poppy seeds in hot milk. Cream butter and sugar, add remaining ingredients, mix thoroughly, and drop from teaspoon on buttered and floured cookie sheets. Bake 20 minutes in moderate oven (350 degrees).



## DECORATIONS

Home Decorations by MRS. LOUIS SCHMERLING of Chicago, Illinois

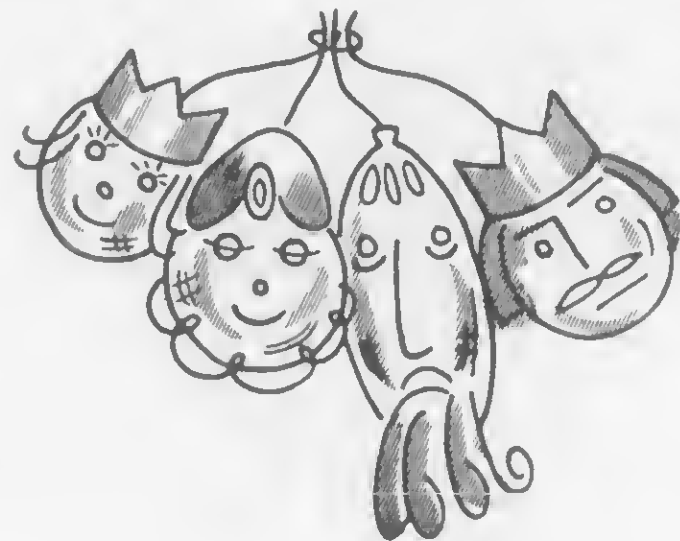
1. Draw portraits of Esther, Mordecai, Ahasuerus, and Haman. Paint and decorate these four heads in the style of a mask. Hang one on each of the four walls of the living or dining room. Connect the masks with twisted blue and white crepe paper streamers.



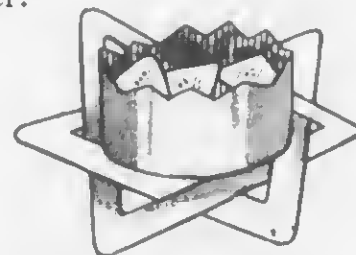
2. Balloons hung in a cluster with the faces of the Purim characters painted on them make a gay decoration. Paint the faces on the blown up balloon with poster paint or India ink. Be sure that the mouthpiece of the balloon is on top when you paint on the face. These balloons can



be further decorated by adding fringed crepe paper for hair, eyebrows, mustaches and beards. Paint an ugly face on a green balloon to represent Haman. For Esther and the king, add crowns made of gold gift wrapping paper. The hair, crowns, etc. may best be attached with cellophane tape ("Scotch tape").



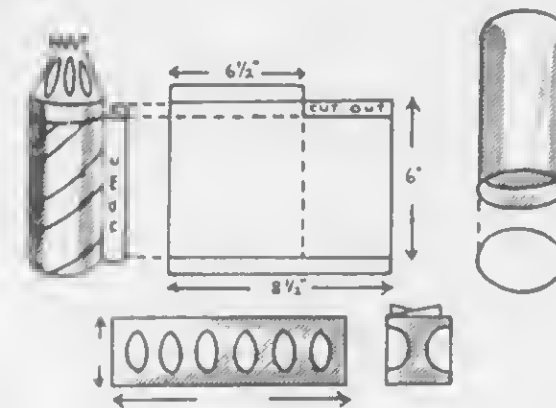
3. Crown centerpiece for the holiday table. A crown is made from:
- (a) Gold or silver coated cardboard which may be purchased at an art supply store.
  - (b) White cardboard crown — Apply mucilage to the outer surface and dust with gold or silver glitter powder.
  - (c) Cardboard crown covered by pasting on gold or silver gift wrapping paper.



The crown can be placed on a large cake plate and filled with homontaschen, or Purim favors; or be placed on a bed of ferns with an arrangement of fresh white and blue flowers inside the crown.



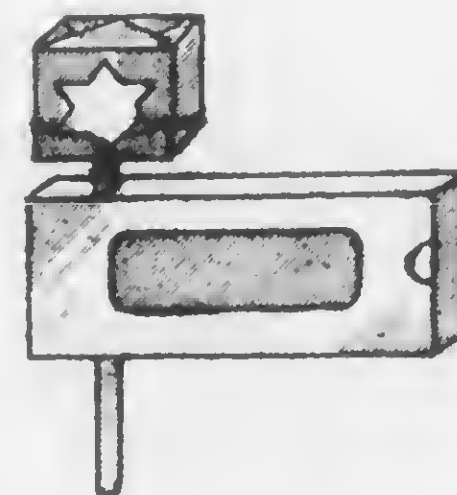
4. Party favors:  
A novelty Megillah.



*Materials:* Striped silver and white gift wrapping paper and plain silver paper. A cardboard tube 4" long by 1 1/2" diameter (use discarded tubes from wax paper, etc.).

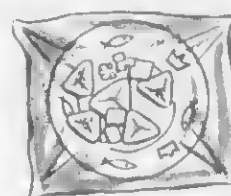
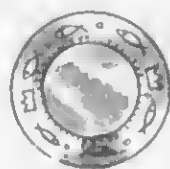
*Instructions:* Cut a piece of striped paper 6 1/2" by 6". Wrap this around the tube once. There will be an extra amount (2"). At this point cut down 1/2" and cut off even with the tube. Push this margin inside the tube. The extra piece is then rolled around a pencil. It will appear to be the inside sheet of the Megillah. On this the name can be written. The ornamental top is a piece of plain silver paper 5 1/2" by 2" folded and oval pieces cut from each side. Open and put around the top of the Megillah. Close with Scotch tape connecting to the tube where the rolled piece begins. A cardboard circle can be cut to fit the bottom of the tube and a piece of Scotch tape at both sides will hold it in place. The tube can hold candy. Pleat the ornamental top.

5. A candy gragger to give to each child at a party is easily made. Carefully punch holes at the top and bottom 1/4" in from the left side of a small flat box (e.g., Chiclets). Insert a cellophane wrapped lollipop. Symbols cut from colored paper may be pasted on the lollipop and the box.



6. Suggestions for making a Shalach Monos dish.
- (a) A large paper plate with a wide flat rim. Decorate the rim with cut colored paper symbols (Lion of Judah, fishes — the zodiac symbol of the month of Adar, crowns, Mogen Davids, etc.).
  - (b) Inexpensive flat wooden plates. The designs are planned on a paper duplicate, then traced on to the plate. Use an electric wood-burning tool to burn the design into the wood. A light application of oil paint colors may be rubbed into the design. The plate then can be given a coat of shellac and waxed for permanence.

The plate is then filled with homontaschen or sweets and covered with a sheet of cellophane secured at the underside with cellophane tape.



## SUGGESTIONS FOR FURTHER READING

### *For the Children:*

BEARMAN, JANE, *Purim Parade*

COVICH, EDITH S., *The Jewish Child Every Day*, pp. 32-36

GAMORAN, MAMIE G., *Days and Ways*, pp. 95-114

———, *Hillel's Happy Holidays*, pp. 116-143

GOLUB, ROSE W., *Down Holiday Lane*, pp. 108-123

UAHC: *The Abridged Union Megillah*

WEILERSTEIN, SADIE R., *What the Moon Brought*, pp. 88-98

PORT, LILLIAN, *The Children's Megillah*

### *For Parents:*

GOODMAN, PHILIP, *The Purim Anthology*, J.P.S.

*Holy Scriptures*, Jewish Publication Society, pp. 997-1006

MARKOWITZ, SAMUEL, *Living a Jewish Life in the Modern World*, pp. 225-249

SCHAUSS, HAYYIM, *The Jewish Festivals*, pp. 237-271



# Purim

## פורים



### THE STORY

#### CHAPTER I

King Ahasuerus' kingdom extended over 127 lands from India to Ethiopia. In the third year of his reign, he made a great feast, to demonstrate his riches and his prestige. Desiring also to show off the beauty of his queen, Vashti, he ordered her to appear before him at the feast. When she refused, he became very angry and sentenced her to death.

#### CHAPTER II

Ahasuerus' advisers suggested that he choose a new queen from among the fairest maidens in his kingdom, who were all to be brought to the palace in Shushan. Among these maidens was Esther, cousin of Mordechai. On his instructions, however, she told no one that she was Jewish. Esther found favor in the eyes of the King and was made his queen.

At that time, Mordechai discovered that two of the royal chamberlains were plotting to murder the King. He reported this to the authorities. It was found to be true, and the matter was recorded in the royal Book of Chronicles.

#### CHAPTER VI

That night Ahasuerus could not sleep. He asked that the royal Book of Chronicles be read to him. Upon hearing again how Mordechai the Jew had saved his life from the two plotters, Ahasuerus asked what honor had been bestowed upon him for this good deed. The answer was, of course, "Nothing." Just then, Haman arrived at the court, to seek royal permission to have Mordechai hanged on the gallows. "What should be done to someone the King wishes to honor?" Ahasuerus asked Haman. Thinking of himself, Haman suggested that the man be dressed in royal raiments, be seated on the royal steed and be led through the streets of Shushan by a royal nobleman shouting, "Thus shall be done to one whom the King wishes to honor!" Whereupon Ahasuerus ordered Haman to do exactly that to Mordechai!

#### CHAPTER VII

The next day, at Queen Esther's second banquet, the King asked her what she desired. Then Esther said, "... let my life be given me at my petition, and my people at my request!" And she told Ahasuerus about the royal decree to





## THE STORY

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**CHAPTER III** Following these events, Ahasuerus promoted the proud and wicked Haman to the position of viceroy. Everyone now bowed low before the haughty Haman — everyone except Mordechai, for as a Jew he was not permitted to do so. This angered Haman. But deeming it beneath his dignity to punish only Mordechai, he sought to destroy Mordechai by killing all the Jews in Ahasuerus' kingdom.

Haman prevailed upon the King to give him the privilege of doing with the Jews as he pleased. Thereupon, in the name of the King, he ordered that all the Jews in the kingdom, young and old, women and children, were to be slain on the thirteenth day of the Hebrew month Adar, a day he chose by the casting of lots.

**CHAPTER IV** When the horrible decree became known, there was great mourning among the Jews, and fasting and weeping, and many put on sackcloth and ashes.

Mordechai notified Esther of all that had transpired and begged her to see the King and plead for the lives of her people. At first, she explained that, under penalty of death, no one could come before the King unless summoned, and she had not been called for some time. But finally, after asking that Mordechai and the Jews of Shushan fast for her, Esther decided to seek out the King — and if she perish, she perish.

**CHAPTER V** Esther went to the King's court. And — lo! and behold! — Ahasuerus held out his scepter to her, signifying that she might approach. When he asked her what she desired, Esther invited him and Haman to a banquet. At the banquet, Ahasuerus again wanted to know Esther's request — but she merely asked the King and Haman to come again on the following day to another banquet she was planning, to which both happily agreed.

Haman was very flattered by this attention from the queen and felt more powerful than ever. As he left the banquet, he saw Mordechai, the Jew who would not bow down before him. His wife and friends advised him to have a gallows built, and to ask the King to have Mordechai hanged. Pleased with the idea, Haman had the gallows built.

**CHAPTER VI** That night Ahasuerus could not sleep. He asked that the royal Book of Chronicles be read to him. Upon hearing again how Mordechai the Jew had saved his life from the two plotters, Ahasuerus asked what honor had been bestowed upon him for this good deed. The answer was, of course, "Nothing." Just then, Haman arrived at the court, to seek royal permission to have Mordechai hanged on the gallows. "What should be done to someone the King wishes to honor?" Ahasuerus asked Haman. Thinking of himself, Haman suggested that the man be dressed in royal raiments, be seated on the royal steed and be led through the streets of Shushan by a royal nobleman shouting, "Thus shall be done to one whom the King wishes to honor!" Whereupon Ahasuerus ordered Haman to do exactly that to Mordechai!

**CHAPTER VII** The next day, at Queen Esther's second banquet, the King asked her what she desired. Then Esther said, "... let my life be given me at my petition, and my people at my request! ..." And she told Ahasuerus about the royal decree to kill all the Jews, her own people. Furthermore, she pointed to Haman as the perpetrator of this wicked scheme.

One of the King's servants then reminded Ahasuerus of the gallows Haman had built for Mordechai. And the King ordered that Haman be hanged on those same gallows!

**CHAPTER VIII** Ahasuerus then appointed Mordechai to Haman's position.

When Esther asked the King to revoke the royal decree to kill the Jews, which had already gone out on Haman's orders, Ahasuerus said that a royal decree, once issued, could not be recalled. But he allowed her and Mordechai to issue another decree to counteract the first one. And so, Mordechai wrote that the Jews in Ahasuerus' kingdom might defend their lives against all that would attack them on the thirteenth of Adar.

Thus, in all the lands of Ahasuerus, the Jews had gladness and joy, a feast and a good day.

**CHAPTER IX** On the thirteenth of Adar, the Jews defended themselves against the enemy. In Shushan, they slew 500 men. The ten sons of Haman were among those killed. At Esther's special request, the Jews were allowed to defend themselves in the capital city of Shushan on the fourteenth day of Adar also. And so, in all the provinces on the fourteenth of Adar, and in Shushan on the fifteenth, the Jews rested and celebrated a day of gladness and of feasting — and of sending portions one to another, and gifts to the poor.

To commemorate the miraculous saving of the Jews, Mordechai decreed that, for all generations, these days be celebrated as Purim (from the Hebrew word *pur*, meaning "lots," by which Haman had decided the day of the massacre).

**CHAPTER X** These events were recorded in the Book of Chronicles of the Kings of Media and Persia. For Mordechai was next unto Ahasuerus, and great among his Jewish brethren, seeking the good of his people and teaching peace to all his seed.

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# Temple Oheb Shalom

(EUTAW PLACE TEMPLE)

1307 EUTAW PLACE  
BALTIMORE 17, MD.

RABBI ABRAHAM D. SHAW

DR. EDWARD H. GOLDSTEIN, PRINCIPAL

February 21, 1955

Dear Parents:

Of all the holidays in the Jewish calendar, PURIM is by far the most joyous. It is a time for unrestrained noisemaking, masquerading, sending of gifts, and having a really gay time. Our PURIM HOLIDAY embodies many of the features of New Year's Eve, Hallowe'en, Valentine's Day, and Thanksgiving.

The story of Purim is told in the Book of Esther in the Bible. Today this story is enjoyed as a masterpiece of historical fiction, symbolizing joy in deliverance of the Jews from danger in every age. It is a symbol of the tie that unites Jews of every station and of the courage, hope and victory that come with united effort.

Won't you join in the festivities and celebrate Purim with us at our

## PURIM FAMILY SERVICE

on Friday evening, March 4

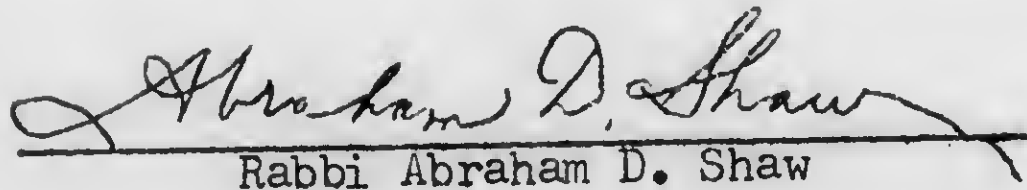
at 7:30 P.M. in the Temple \*

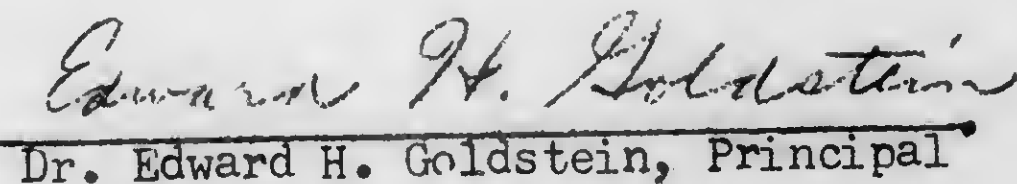
Why not plan to bring the entire family to this important service? Rabbi Shaw will include the traditional Purim story in its shortened English form. And after Worship we shall have a PUPPET SHOW in the Auditorium for the children, at which time the Sisterhood will distribute a special Purim treat. In addition, there will be a Purim Reception in the Vestry for the adults.

Mark the date of Friday, March 4 on your calendar RIGHT NOW while this letter is before you. We'll be looking for you!

# HAPPY PURIM

Sincerely yours,

  
Rabbi Abraham D. Shaw

  
Dr. Edward H. Goldstein, Principal

\*

Please note: Services for Friday evening, March 4, will be at 7:30 P.M. instead of 8:15 P.M., so the evening won't be too late for the children.

Order of Children's Purim Service,  
Sunday, Feb. 26, 1956.

Grades K-4

- 1-- Opening Prayer: Dear God, we thank you for bringing us together in the Temple this happy day. Today is Purim, a time to laugh, and sing, and a time to talk to You. We thank you for sleep last night and for the sun that shines so bright this morning. Amen.
- 2-- Borchu
- 3-- Megilloh Showing and chanting, also brochos.
- 4-- Shema
- 5-- Prayer: Dear God, we thank you for many things. For food to eat, for clothing to wear, for songs to sing, for teachers, and rabbis, and our cantor. It is nice to be in the Temple; here we feel good and happy. Amen.
- 6-- Song: Once there was a wicked, wicked man  
And Haman was his name, Sir  
He would have murdered all the Jews  
Though they were not to blame, Sir.  
O today we'll merry, merry be  
O today we'll merry, merry be  
O today we'll merry, merry be  
And "nash" some Homentashen  
  
And Esther was the lovely queen  
Of king Ahasueros  
When Haman said he'd kill us all  
O my, how she did scare us  
Refrain.
- 7-- ~~Story: The Fiddler~~ Silent Prayer & "May the Words"
- 8-- Story: The Fiddler
- 9-- Prayer: Dear God, We will never forget that we are Jewish boys and girls. We like our ~~stories~~ books, our stories, our songs and our many holidays. We thank you for Queen Esther and the good Mordecai; thank you for the good times we can have because of Purim. We pray that all Jews ~~xxx~~ will never be hurt again. Amen.
- 10- Closing Hymn: 2 vv. of En Kelohenu
- 11- Benediction: Dear God, keep us healthy and safe today and all the days to come. When we meet the next time, let us feel just as good as we do today. Keep our parents healthy and safe and may we always be good to our mothers and fathers, as well as to our friends. Amen.

The Fiddler  
A Purim Story.

March 19, 1954

I Purim- time of joy

- a in this village all people rejoiced by eating and drinking
- b lots of music and dancing during and after dinner
- c music supplied by X who played fiddle for all the people
- d went from house to house to play the only three tunes he knew
- e as a reward they gave him cakes and wine to drink, all happy

2 Fiddler

- a went from house to house on night of Purim to bring music to all
- b this the only night on which he played, only these three tunes
- c loved to join the company for food and drink and dancing, *people gave him*
- d got a little confused with too much wine; one night he saw strange sight as he left one of houses and became a little dizzy

3 Court

- a saw a lot of people he once knew coming toward him, was very dark
- b seemed like angels, fairies, spirits
- c could see them in dark because of two gold crowns on head of 2 people
- d was Esther and A. leading his crowd of former friends.
- e A greeted X like a friend and asked him to play for his friends

4 Music

- a X played for the king and friends but only the three tunes
- b after a while the king stopped dancing and was angry; why always the same tune? But X knows no other
- c Chief Minister, Mord., commanded to open his mouth to give X a new tune
- d X could not hear the tune, no sound but he felt it, good feeling
- e lifted up his bow and played a very lovely tune, he had learned a new one which was prettier than all previous ones.
- f now played this one for A and E and M and all his friends and all very happy
- g A gives a reward: pocket full of gold, so full he can't move

5 End

- a at first sign of day-light all the figures leave quickly
- b X lying in the street all alone, only remembers his experience
- c Stands up suddenly and looks in his pockets, no gold only cake and sweets
- d had something else: melody; he still knew how to play it
- e next year played four melodies and the people all amazed but he never told how he came to learn it
- f that's the story of how X met A, E, & M not too long ago; he told me the story about the melody and I'm telling you. But, you won't let it go farther, won't tell anyone else, will YOU???

from a story by Ludwig Philirson, Purim Antholgy, JPS, 299ff.

Parody (Jimmy Crack Corn)

## I

Esther as a queen was classy  
 She had a most attractive chassis.  
 The Walking Dagmar of her day  
 She stars in every Purim play.

Refrain

Purim's here so let's raise cain  
 Purim's come around again --  
 A holiday to sing and play --  
 Hurrah, hurrah for Purim Day.

## II

Haman was a first class heel  
 Who thought he was a first class wheel.  
 He built a gallows with a noose  
 But found he cooked his own fat goose!

## III

That Mordecai--a "brain was he.  
 He didn't go to H.U.C.  
 But this gross error we'll forgive  
 Because he helped his people live.

## IV

Oh Vashti was so proud and snooty  
 She didn't want to show her beauty  
 To all her husband's drunken pals  
 So he went in search of other gals.

## V

Ahasuerus was a king  
 Who loved to have his royal fling  
 But it took a Jew to save his life  
 And another one to be his wife.

## VI

So every year we join and sing  
 About how Haman took a swing  
 Instead of Uncle Mordecai.  
 We hope all tyrants thus do die.

- Jordan Pearlson

ADON OLOM

## I

Adon olom a'sher molach  
 b'terem kol y'tsir nivro  
 l'ays naa'so v'chef-tso kol  
 azai melech sh'mo nikro.

## II

V'acharay kichlos hakol,  
 l'va-ado yimloch noro  
 v'hu hoyo v'hu hoveh,  
 v'hu yih'yeh b'siforo.

## III

V'hu echod v'ayn shayni  
 l'hamshil lo l'hachbiro,  
 b'li rayshis, b'li sachlis  
 v'lo ho-oz v'hamisro.

## IV

V'hu Ayli v'cha goa'li  
 v'tsur chevli b'ays tsoro  
 v'hu nisi umonos li  
 m'nos kosi b'yom ekro.

## IV

B'yodo afkid ruch  
 b'ays ishan v'o-iro  
 v'im ruch g'viyosi  
 Adonoy li v'lo iro.



HALLELUJAH

*Boys up*  
*Girls up* — Hallelu, Hallelu, Hallelu, Hallelujah  
— Praise Ye the Lord,  
Hallelu, Hallelu, Hallelu, Hallelujah,  
Praise Ye the Lord,  
Praise ye the Lord, Hallelujah,  
Praise ye the Lord, Hallelujah,  
Praise ye the Lord, Hallelujah  
Praise ye the Lord.

PARODIES POUR LES ENFANTS  
(from: Les Enfants du Paradis)

For It's Morris, Morris, Morris  
Who gives the freshmen Tzoris  
At our school, at our school.

For It's Morris, Morris, Morris  
Who gives the freshmen Tzoris  
At the Center Sunday School.

My eyes are dim  
I cannot see;  
I have not brought  
My specs with me  
I....have...not...brought...my specs with me.

2. For It's Al, Al, Al  
Who livens the locale
3. For It's Lehman, Lehman, Lehman  
Who makes slaves out of free men
4. For It's Sid, Sid, Sid  
Who never "blows his lid"
5. For it's Pearlson, Pearlson, Pearlson  
Who oudoes Milton Berle some
6. For It's Sal, Sal, Sal  
Who keeps up our morale.

(Over)

# PURIM SONGS

## A WICKED WICKED MAN

### I

Oh, once there was a wicked,  
wicked man  
And Haman was his name, sir.  
He would have murdered all the Jews  
But they were not to blame, sir.

### CHOROUS

Oh today we'll merry, merry be  
Oh today we'll meryy, merry be  
Oh today we'll merry, merry be  
And nosh some Homentashen.

### II

And Esther was the lovely queen  
Of King Ahashuerous.  
When Haman said he'll kill us all  
Oh my how he did scare us.

### CHOROUS

### III

When Esther speaking to the king  
Of Haman's plot made mention  
Oh Ho said he; O no he won't  
I'll spoil his bad intention.

### CHOROUS

### IV

The guest of honor he shall be  
This clever Mr. Smarty  
And high above us he shall swing  
At our little hanging party.

### CHOROUS

### V

Of all his cruel and unkind ways  
This little joke did cure him  
And don't forget we owe him thanks  
For the jolly feast of Purim.

### CHOROUS

-----

He ordered Haman to take a  
little swing  
In Shu Shu Shushan long ago

### CHOROUS

## CHAG PURIM

Chag Purim, Chag Purim  
Chag Godol hu la-yihudim  
Mashe-chos, ra-ah-shanim  
Z'miros, ri-kudim

Ho-vo ne-ri-sha rash rash rash  
Ho-vo ne-ri-sha rash rash rash  
Ho-vo ne-ri-sha rash rash rash  
Ba-ra-ah-sha-a-nim.

-----

## IN SHU, SHU, SHUSHAN

Oh, Haman was a high and  
mighty bluff  
In Shu Shu Shushan long ago  
He ordered Mordecai to take  
his derby off  
In Shu, Shu, Shushan long ago.

### CHOROUS

So we sing, so we sing,  
So we sing and make a row  
For Haman he was swinging  
while Mordecai was singing  
In Shu Shu Shushan long ago.

### II

But Mordecai sat and laughed  
in his face  
In Shu Shu Shushan long ago  
So Haman swore he  
exterminate his race  
In Shu Shu Shushan long ago.

### CHOROUS

### III

Oh Esther was a timid little  
maid  
In Shu Shu Shushan long ago  
But Mordecasi told her she  
needen't be afraid  
In Shu Shu Shushan long ago.

### CHOROUS

### IV

So she went to the king and  
she gave him a smile  
In Shu Shu Shushan long ago  
The king he liked her manner  
and her style  
In Shu Shu Shushan long ago.

### CHOROUS

### V

Ahasuerous was a jolly  
little king  
In Shu Shu Shushan long ago

J E W I S H      S E R V I C E S



7 March 1952

10 ADAR 5712

2030 -- Hours  
Chapel No. 3

Camp Polk, Louisiana

ORDER OF SERVICES  
CHAPEL NO. 3  
7 March 1952

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\* \* \* \* \*

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\* \* \* KIDUSH \* \* \*



P U R I M

The story of Purim, however much we glory in it, indicates that Jewish loyalties which culminated in the people's deliverance. Perhaps because of this it is not observed with the same insistence on rest and special regulations as mark the major festivals. In truth, many commentators have remarked on the lack of God's name in the Book of Esther. The Talmud, in the tractate devoted to discussion of the holiday, asserts "One may not fast or mourn on the day, but labor may carry on, for the people did not accept it as a full festival."

Yet there are some sages who declare this biblical book to be the most important in the Bible. For it tells the story that has been repeated times without number in the history of Israel. Its lessons of how calamity may strike, and what steps must be taken to avert it have been unceasingly valuable through the centuries. There is always comfort in the thought that the nations and tyrants who oppressed the Jew have suffered ultimate discomfiture, while Israel lives on in despite. The Midrash comments: "when Haman wrote the decree to destroy, to kill and exterminate all the Jews, the Holy One, blessed be He, declared, Dolt of the universe, even I sought to destroy them and was unsuccessful - your head will fall before theirs do!"

At the golden calf even God could not bring Himself to annihilate His people. Always the Jews have felt that though a thousand groups erect gallows on which to hang the figurative Mordecai, eventually not the Jews have been delivered from threatened destruction has been called by the name of Purim.

There is a Purim of Avignon, celebrated because a drunkard who fell into a well in the Jewish quarter was rescued before he could drown. Later discovery of his body would have resulted in a general program. In Narbonne on Adar 21



a rabbi defending himself against assault by a Christian, struck his adversary and killed him. The governor, learning the truth about the altercation, sent soldiers to the scene to rescue the Jewish community from a mob of rioters; hence history knows the Purim of Narbonne. There are many additional minor local Purims.

One can understand, therefore, the enthusiasm of those sages who announced that the Book of Esther would survive even if the Pentateuch were destroyed. For it tells not alone the age-old story of anti-Semitism, but also the preservation of Jewry from the adversary. It is a symbol of recurrent Jewish redemption, an assurance of life for the world's most sorely tried people.

A G U T E N S H A B B E S

A traditional Purim service will be held Monday evening March 10, 1930 hours Leesville USO, the reading of the Megilah, group singing, entertainment, gragers, and of course Haman-Taschen! ! !

\* \* \*  
\*

*Lehman*

P U R I M

*claire*

The Jews ordained ..... that these days should be remembered and kept throughout every generation .... and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

Book of Esther

- - - - -

READER: How goodly are thy tents, O Jacob  
Thy dwellings, O Israel.

CONGREGATION: O Lord, I love the place of Thy house  
And the abode in which Thy glory dwelleth.

READER: God and God of our fathers! On this festival of purim, we recall with gratitude, the aid Thou didst give to our people in the days of Mordecai and Esther. When the wicked Haman sought to destroy the children of Israel, the enemy himself was caught in the snare which he had laid for the innocent. By Thy grace, O God, Israel was saved. As in those days, so in all the centuries since, when cruel foes arose to crush us, Thou hast ever been our strength and consolation. Help us, O Lord in our days as Thou didst help our fathers of old. Amen.

- HYMN -

GOOD PURIM

*skip*

Good Purim! Good Purim!  
Happy day of gladness!  
Good Purim! Good Purim!  
Drive away all sadness!  
Once a year, fill'd with cheer  
Let's welcome Purim  
Welcome, Welcome, gladsome Purim.

Oh high, aloft, let's raise our voices,  
The sky smiles soft when youth rejoices,  
On high, aloft, let's raise our voices,  
The sky smiles soft when youth rejoices.

Good Purim! Good Purim!  
Happy day of gladness.  
Good Purim! Good Purim!  
Drive away all sadness!  
Once a year, fill'd with cheer,  
Let's welcome Purim.  
Welcome, welcome good Purim!  
Good Purim! Good Purim!

*Freddy 11/27/20*

READER: Praise ye the Lord to whom praise is due.

CONGREGATION: Praised be the Lord to whom all praise is due forever and ever.

READER: The greatest gift the Jew has given to the world is the idea of one God, the ideal which makes us all brothers. This thought has for many generations been the watchword of Israel. In joy and in sorrow its echo has been heard throughout the history of our people.

So we too, with these many generations looking down upon us, declare our belief in the oneness of God and the brotherhood of man by repeating these words of ancient faith:

*Freddy* Hear O Israel, the Lord our God, the Lord is One.

*Perge* READER: Praised be His name, whose glorious kingdom is forever and ever.

READER: Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart.

Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates.

CONGREGATION: That ye may remember and do all My commandments and be holy unto your God.

READER: O God, who are our refuge, and our hope, we glorify Thy name now as did our fathers in ancient days:

*cong* Who is like unto Thee, O Lord? Who is like unto Thee, glorious in holiness, awe-inspiring, working wonders?

READER: A new song the redeemed sang unto Thy name. They proclaimed Thy sovereignty and said:

CONGREGATION: The Lord shall reign forever and ever.

READER: Praised be Thou, O Lord, God of our fathers, God of Abraham, Isaac and Jacob, great, mighty, and exalted. Thou bestowest loving kindness upon all Thy children. Thou rememberest the devotion of the fathers. In Thy love Thou bringest redemption to their descendants for the sake of Thy name.  
Praised be Thou, O Lord, Shield of Abraham.

#### THE SANCTIFICATION

*ship* READER: We sanctify Thy name on earth, as the heavens declare Thy glory; and in the words of the prophet we say:

CONGREGATION: Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory.

READER: God our strength, God our Lord, how excellent is Thy name in all the earth.

CONGREGATION: Praised be the glory of God in all the world.

READER: Our God is one; He is our Father, He is our King, He is our Helper and in His mercy He will answer our prayers in the sight of all the living.

So we too, with these many generations looking down upon us, declare our belief in the oneness of God and the brotherhood of man by repeating these words of ancient faith:

Hear O Israel, the Lord our God, the Lord is One.

READER: Praised be His name, whose glorious kingdom is forever and ever.

READER: Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart.

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CONGREGATION: Praised be the glory of God in all the world.

READER: Our God is one; He is our Father, He is our King, He is our Helper and in His mercy He will answer our prayers in the sight of all the living.



CONGREGATION: The Lord will reign forever, thy God, O Zion, from generation to generation. Hallelujah.

READER: Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be its messenger unto the peoples of the earth.

CONGREGATION: Bless our country that it may ever be a stronghold of peace, and its advocate in the council of nations.

READER: May contentment reign within its borders, health and happiness within its homes.

CONGREGATION: Strengthen the bonds of friendship and fellowship among all the inhabitants of our land.

READER: Plant virtue in every soul, and may the love of Thy name hallow every home and every heart.

CONGREGATION: Praised be Thou, O Lord, Giver of peace.

SILENT DEVOTION

CONGREGATION: May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.

SELECTIONS FROM THE BOOK OF ESTHER  
(Blessings before reading the Book of Esther)

Praised be Thou O Lord our God, ruler of the world who hast sanctified us by Thy commandments and bidden us to read from the Megillah.

Praised be Thou, O Lord our God, ruler of the world who didst wondrous things for our fathers at this season in those days.

Praised be Thou, O Lord, our God, ruler of the world who has granted us life, sustained us, and permitted us to celebrate this joyous festival.

READER: There was in the royal palace of Shushan a certain Jew named Mordecai, and he brought up Hadassah, that is, Esther, his uncle's daughter. When her father and mother were dead, Mordecai took her for his own daughter.

CONGREGATION: And Esther was taken unto King Ahasuerus into his house royal. The king loved Esther and she found grace and favour in his sight.

READER: After these things did King Ahasuerus promote Haman above all the princes. And Haman said, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are different from those of every people, neither keep they the king's laws; therefore, it is not for the king's profit to suffer them. If it please the king let it be written that they be destroyed--both young and old, little children and women in one day."

CONGREGATION: And the king said unto Haman, "This people is given to thee to do with them as it seemeth good to thee".

READER: Now, when Mordecai knew all that was done he tore his clothes, and charged Esther that she should go to the king to plead for her people. *he said unto her*  
"Think not that thou shalt escape in the king's house, more than all the Jews. For if thou art silent at this time, then shall relief and deliverance come to the Jews from another place; and who knoweth whether thou art not come to the kingdom for such a time as this?"

CONGREGATION: Esther bade them return answer unto Mordecai, "I will go unto the king, and if I perish, I perish---"

READER: Then Esther the queen said "If I have found favour in thy sight, O king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain and to perish--"

CONGREGATION: Then spoke the king Ahasuerus, "Who is he, and where is he, that dares presume in his heart to do so?"

READER: And Esther said, "An adversary and an enemy, this wicked Haman."

CONGREGATION: And the king said, "Write to the Jews in the king's name--"

READER: And Mordecai ... sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, ...to keep the fourteenth day of the month Adar, yearly, the day which was turned from sorrow to gladness, and from mourning unto a good day; that they should make this a day of feasting and gladness, and of sending portions one to another, and gifts to the poor.

CONGREGATION: Because Haman, the enemy of all the Jews, had plotted against the Jews to destroy them; and had cast "pur", that is "the lot", to destroy them;...Therefore, these days were called Purim, after the name of "pur".

READER: The Jews ordained that this day should be remembered and kept throughout every generation, every family, every province, and every city; and that the day of Purim should not fail from among the Jews, nor the memorial of it perish from their children.

HYMN -

THANKSGIVING AND PRAISES

*skip*

Sing aloud, sing aloud,  
Thanksgiving and praises,  
Thanksgiving and praises, and praises,  
God humbles the proud,  
God humbles the proud,  
And the lowly He raises,  
And the lowly He raises, He raises.  
Sing aloud, sing aloud, oh sing, sing aloud.

ADORATION

(Congregation Rises)

*long*  
READER AND CONGREGATION: Let us adore the ever-living God, and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else.

We bow the head in reverence, and worship the King of Kings, the Holy One, praised be He.

(Congregation is Seated)

*Reader*  
*Daddy*  
READER: May the time not be distant, O God, when Thy name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. We fervently pray that the day may come when all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on the earth shall know that to Thee alone every knee must bend and every tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: The Lord will reign forever and ever.

CONGREGATION: On ~~that~~ day the Lord shall be One and His name shall be One.

CLOSING HYMN -

Sing aloud, sing aloud, sing aloud!  
Thanksgiving and praises  
To God who humbles the proud,  
And the lowly he raises.

*ship*  
He calmeth the storm,  
Allayeth our fears,  
He heareth our prayers,  
And drieth our tears.

BENEDICTION

*may*  
The Lord bless us and keep us;

The Lord make His face to shine upon us and be gracious unto us;

The Lord lift up His countenance upon us and give us peace.  
Amen.

*ship*  
Congregation sings

Hallelujah. Hallelujah. Amen. Amen.

Leaf  
Helen  
Jang  
Kathleen  
Renee  
Khan Sharzai  
Patty  
Carol Backus  
Daddy  
Gie

Allocation List  
J W

Mr Sharzai  
Carol Backus  
Barbara Horo  
Renee T.

CA 34 (7)

Child envelopes

Quota - \$1.50 per 1.50

J. welfare fund film



TEMPLE BETH ISRAEL  
PURIM FAMILY SERVICE

Reader: The Jewish year is filled with many moods. Each holiday has a different atmosphere. Each is important to us for the ideas it presents to us. For there are times when we must stop to think, there are times when we must thank God, and times when we must be sad. But it is the happy days that we love best. Purim is such a happy holiday.

All: (singing)           Coopersmith p 156  
I love the day of Purim so!  
For then, to synagogue I go,  
And hear them read the story old  
Of Esther brave and Haman bold.

Reader: To thank God for the happiness of this day let us all rise now to praise God by repeating together:

Reader & Cong: Borchu es adonoy hamvoroch, Praise ye the Lord to whom all praise is due. Boruch adonoy hamvoroch l'olom voed.

Reader: The greatest gift that the Jew has given to the world is the idea of one God, the ideal which makes us all brothers. This thought has been the watchword of Israel. In joy and in sorrow its echo has been heard throughout the history of our people. So we too, with these words of many generations declare our belief in the oneness of God and the brotherhood of man by repeating these ancient words together.

Shema Yisroel Adonoy Elohaynu Adonoy Echod  
Hear O Israel, the Lord our God, the Lord is One.  
Boruch Sham K'vod Malchuso l'olom Voed.  
Praised be His name, whose glorious kingdom is forever and ever.  
(Congregation is seated.)

Congregation: Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye remember and do all My commandments and be holy unto your God.

Reader: The songs which our fathers sang to Thee are also on our lips, O God, and so we repeat those ancient words. Who is like unto Thee, O Lord, among the mighty? Who is like unto Thee, glorious in holiness, revered in praises, doing marvels?

Cong: (sings) Mee chomocho boayleem adonoy, mee komocho nedor bakodesh, noro s' heelos osay fele.

Reader: When Thy children beheld Thy power they exclaimed: This is my God. And they said: The Lord shall reign forever and ever.

Cong: (sings) Adonoy yimloch l'olom voed.

Reader: Let us read together:

Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be a messenger of peace unto the people of the earth. Bless our country that it may ever be a stronghold of peace, and the advocate of peace in the council of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship between all the inhabitants of our land. Plant virtue in every soul, and may the love of Thy name hallow every home and every heart. Praised be Thou, O Lord, giver of peace.

Reader: Let us pray silently.

Silent Prayer

Cong: May the words of my mouth and the meditation of my heart be acceptable in thy sign, O Lord, my strength and my Redeemer. Amen

Reader: Now the time has come to tell again the story of Purim. It is recorded for us in the Bible, in the book of Esther. In Hebrew this is called the Megilath Esther or Megillo. Before we read from the Megillo we recite the following blessing.

All: Boruch ato adonoy elohaynu melech ho'olom asher kidshonu b'mitzvosov v'tseevonu al mikro megillo.  
Blessed art Thou, O God, our King,  
The Lord of life and every thing,  
Whose word has hallowed Israel's soul  
And bade us read Queen Esther's scroll.

Reader: When we read the Megillo we should remember that Purim is the happy holiday and, for this service, Jews have never been as dignified as on other occasions. So we shall tell the story of Purim that way and shall interrupt the telling to sing many of the songs we know.

Reader: The Megillo begins this way - "Now it came to pass in the days of Ahasuerus -- this is Ahasuerus who reigned from India unto Ethiopia over one hundred twenty-seven provinces....."

The name of the country over which Ahasuerus ruled used to be called Persia. Now it is called Iran and perhaps many of you have seen that name in the newspapers. And Ahasuerus had a queen called Vashti. But when Vashti refused to come to a party the king was giving he decided to have a new queen. He decided to hold a beauty contest. Imagine a beauty contest in the Bible. Can't you just see the king trying to choose the prettiest girl?

All: (singing)                      Coopersmith 153  
I need a queen, a nice new queen  
To sit beside me on the throne;  
And if she's very nice indeed,  
I'll give her half the things I own.

I've looked at maids, so many maids  
With black or red or golden hair,  
But this one shouts, and this one pouts  
And so for none of these I care.

O you are nice, so very nice!  
Sweet Esther, will you be my bride?  
So here's the throne, and half I own,  
And a hundred and twenty lands besides.

Reader: The rabbis in the Talmud tell us that Esther seemed most beautiful to the king because she dressed very simply while all the other girls bought the fanciest outfits for the contest. But let us go on with our story. This is the way the Book of Esther tells it:

Cong: There was a certain Jew in Shushan -- whose name was Mordecai -- and he brought up Hadassah, that is, Esther, his uncle's daughter -- and when her father and mother were dead Mordecai took her for his own daughter. And Esther was taken unto King Ahasuerus into his royal house -- and the king loved Esther -- and she obtained grace and favor in his sight.

Reader: If the story ended here it would have been a very happy one. But, there was Haman, the cruel Prime Minister. It is a pity that there are people like him. He wanted to be all-powerful and he wanted everyone to kneel to him as tho he were an idol or god.

Most of the people obeyed Haman. It's a lot of trouble to resist a powerful man. But there was one person who refused -- Mordecai. Yes, Mordecai was one of those brave men like George Washington whose birthday we celebrated last month, who would not accept Haman the bully. So Haman didn't like Mordecai and decided to get rid of him.

But Haman understood Mordecai. He knew too that Mordecai was a Jew and Jews only kneel to God. (You know too, that even in our Jewish service we don't kneel. That is because Judaism teaches us to stand straight and proud and not to kneel as tho we were afraid of God.)

Haman thought: "If Mordecai refuses to kneel to me because he is Jewish, then I ought to get rid of all the Jews." Unfortunately he was able to get King Ahasuerus to agree to that.

All: (singing)      Coopersmith p 161  
Oh! once there was a wicked, wicked man,  
And Haman was his name, Sir.  
He would have murdered all the Jews  
Tho they were not to blame sir:  
Oh, today we'll merry merry be (repeat 3 times)  
And "nash" some Homentaschen.

Reader: Haman told the king a lie. He told him that Jews were not good citizens. Often people say things about others that aren't true because they are different. We know that differences don't mean that we should not like others. But Haman didn't know that.

Now we come to Esther, our heroine. But let us see what the Megillo says:

Cong: Now, when Mordecai knew all that was done he tore his clothes -- and charged Esther that she should go to the king and beg him for her people. 'Think now with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, and who knoweth whether thou art come not to the kingdom for such as this?'

Esther told them to answer Mordecai, 'So I will go in to see the king -- and if I perish, I perish.'

All: (singing)      Coopersmith p 163  
I love to think of Esther  
A simple Jewish maid,  
When in her uncle's house she lived  
And happily obeyed.

Before she thought of Shushan  
Its splendor and its gloom  
Or dreamed her deed of faith might save  
Her people from its doom.

Her mind had then the sweetness,  
Her heart the courage high,  
That later bade her say, "I go,  
And if I die, I die."

Reader: Esther learned her lesson. When she married Ahasuerus, she didn't tell him she was a Jewish girl. But when her uncle Mordecai came to her for help in saving the Jews from Haman she was willing to risk her life. For there was a court ruling that anyone that tried to see the king without an appointment would be put to death unless the king held out his golden scepter.

Yes, Esther risked her life -- and that was the most important moment, and the happiest of her whole life. She saved her innocent people, brought honor to Mordecai, and made possible this happy Purim holiday. For the king, when he heard the story she had to tell gave the evil Haman the punishment he deserved.

Cong. "The Jews ordained...that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fall from among the Jews."

Reader: Our story is important because it is about people who had courage and who risked their lives to help others. That's what we celebrate on Purim. That is why we are happy, we sing, we eat homantaschen, play games and thank God for his goodness. And how do we thank God? With the same blessing we recited on Hanukkah.

All: Boruch Ato adonoi elohenu melech ho'olom she'oso nisim la'avosenu bayomim hohem bazman haze.

Praised be Thou, O Lord our God, ruler of the universe who did great deeds for our fathers in days of old at this season.

Reader: And there is still one more blessing, which we Jews say whenever we have a happy occasion:

All: Boruch ato adonoi elohenu melech ho'olom she'hecheyonu V'kiy'monu v'higionu lazman haze.

Praised be Thou, O Lord our God, Ruler of the universe, who has kept us alive, sustained us, and enabled us to celebrate this happy day.

(singing)      Coopersmith p 157

Purim day, Purim day      Gladsome, joyous holiday.

Happy throngs, singing songs,      Masked and dancing gay.

Let's make clamor, Rah, rah, rah!

Lusty noises, Grah, grah, grah!

Loudly cry and shout hurray! With your greggers play!

Purim day, Purim day,      Present-giving holiday.

Homentash good to eat, Cakes and candies sweet. Chorus



Sermonette

(Congregation rises)

All: Let us adore the ever-living God, and render praise unto Him who spread out the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else. We bow the head and bend the knee and magnify the King of Kings, the Holy One, praised be He.

(Singing) Va'a'nachnu koreem umistachaveem umodeem lifnay melech malchay hamlocheem hakkodosh boruch hu.

(Congregation is seated)

Kaddish

All: (Singing) Hymnal #102  
Father, let Thy blessing  
Touch us and remain,  
Guiding all our actions  
Till we meet again.

Father, keep us loving,  
Brave and true and free,  
Kind to ev'ry creature--  
All belong to Thee.

Unto all Thy children,  
Here and ev'rywhere,  
Father give the comfort  
Of Thy loving care.

Rabbi: Y'vorech'cho adonoi v'yishm'recho

Congregation: May the Lord bless us and keep us.

Rabbi: Yo-er adonoi ponov elecho vichuneko

Congregation: May the Lord make His face to shine upon us and be gracious unto us.

Rabbi: Yiso adonoi ponov elecho v'yosem l'cho sholom.

Congregation: May the Lord lift up His countenance upon us and give us peace.



AR 25598

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CORRESPONDENCE - L-W

1974

ARCHIVES

===== 10033  
551 Fort Washington Avenue

June 3, 1974

Rabbi Robert L. Lehman  
551 Fort Washington Avenue  
New York, N.Y. 10033

Dear Bob:

I wanted to tell you first of all that I thank you very much for your letter of May 29th. and your kind sentiments expressed in it.- It was certainly nice of you to take it upon yourself to write and to be a spokesman for the Congregation.

- I would like to call your attention to a few matters:
- 1) I am enclosing for your perusal a list for repairs and adjustments still to be made. Please let me have your comment on the list or advise me of any modifications that you may have in mind.

We have an idea as to the best place for the Bronze-plaques, but before going ahead, we like to discuss it with you and Henry to get your approvals. Should your ideas as to the placement of the plaques differ from ours, than we can get together on that.- We thought of having the plaques to which names have still to be added, placed at the side walls in the Sanctuary close to the Bimah.

- 2) Regarding the telephone you wanted to have placed in the room behind the Bimah, I think the danger of the phone ringing to be heard during the Services is too great. I suggest instead that we make sure someone remains in your study until Services begin, so that any last incoming messages can reach you.

Continuation : Rabbi Robert L. Lehman  
=====

- 3) Can you find out either from Habonim or Ft. Tryon Jewish Center or from some other source a commercial outfit that would be able to undertake putting up the seat numbers and letters on the benches in the Sanctuary. It is unrealistic to have Raul do it particularly since he leaves on his vacation on June 28th and it should be done professionally without danger of doing harm to the woodwork.
- 4) We should plan to have an expanded BULLETIN ready for the first week in September. The Bulletin should include a report of the Dedication Service, a reprint of your speech as well as mine, both of which have been requested by quite a few Congregants; also a report on the success of the Ball sponsored by the Men's Club including a list of some outstanding persons that took part, i.e. the Choir, ~~the~~ also Mr. Ed. Lehner, who deserves to be mentioned. We may furthermore include information of the nature of our Services, which I am sure you have in mind anyhow, but also please mention the availability of Parking in the Arthur Broadway Garage and how to proceed from there via 8th Ave. Elevator to the Temple.



April 10, 1974

Rabbi David A. Mersky  
N.Y. Federation of Reform Synagogues  
838 Fifth Ave.  
New York, N.Y. 10021

Dear Rabbi Mersky:

Thank you very much for your letter of April 2nd, 1974. We missed you but the weather on that day was so impossible that we could not possibly hope that you could come.

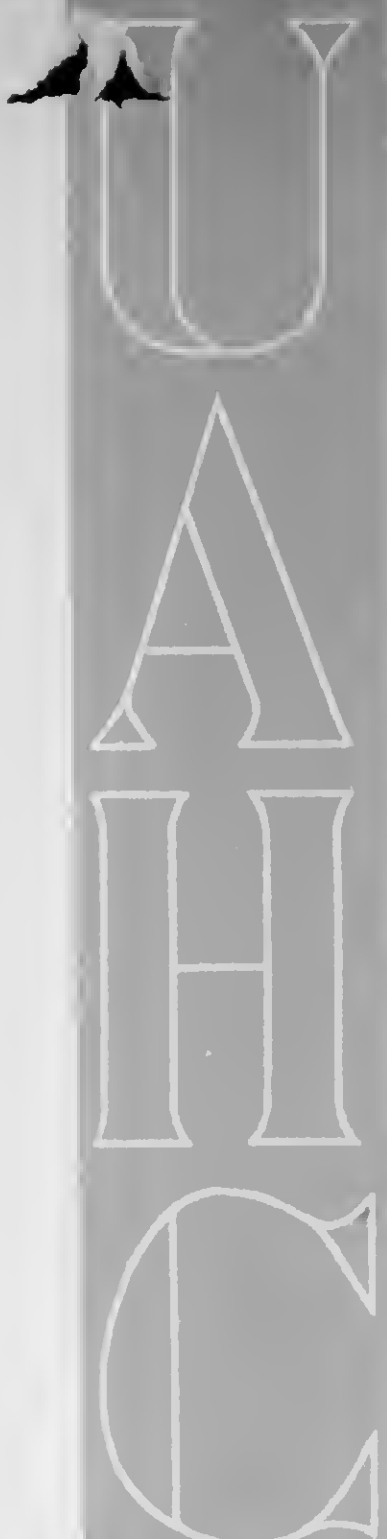
Nevertheless I am looking forward to having the opportunity sometime later in the year to hear you address our Congregation.

In the meantime best wishes and many thanks,

Cordially yours,

MAX HAMBURGH  
President

MH/hb



# NEW YORK FEDERATION OF REFORM SYNAGOGUES

of the

UNION OF AMERICAN HEBREW CONGREGATIONS

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • (212) 249-0100

Director: Rabbi Balfour Brickner

Associate Director: Rabbi David A. Mersky

April 2, 1974

Dear Mr. Hamburg:

I am truly sorry that I was unable to be with your congregation last Friday evening, and I am most grateful for your understanding. It seems every so often that the "Abesher" wants to remind us how insignificant we are when compared to the magnificence and power of Nature.

I hope that I did not inconvenience you and the congregation overly much and that we will have an opportunity to meet together soon. I look forward to seeing you and your leadership at our Assembly of Delegates, and hope that you will soon again extend an invitation to me to join with members of your congregation in a mutually fulfilling way.

Every best personal wish for a Chag Sameach V'Kasher.

Cordially,

David A. Mersky  
Rabbi

/as

cc: Rabbi R. Lehman

Dr. Max Hamburg  
100 Overlook Terrace  
New York, New York 10040

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March 7, 1974

New York Telephone  
G.P.O.Box 610  
New York, N.Y.10001

Gentlemen:

We return to you herewith your billing of Feb.16,1974  
in the amount of \$49.46 regarding telephone No. (212)923-9394.

Please be advised that the building, where this tele-  
phone is located : 605 West 161 Street, New York, N.Y.10032  
has been sold to the

WATCHTOWER SOCIETY - JEHOVAH WITNESSES on February 11,1974

and that, beginning of such date we are no longer in control of  
such building and the telephones installed thereon.

Since we are no longer responsible for telephone bills  
after the day of sale, we ask you to please cancel the enclosed  
bill from your records and charge it to the new owner.

Very truly yours,

HEBREW TABERNACLE

JUSTIN WINTER  
Treasurer & Vice Pres.

Encl.

JW/ALF

March 18, 1974

Rev. Cantor Paul Niederland  
127 Pleasant Street  
Utica, N.Y. 13501

Dear Cantor Niederland:

As having been asked by Cantor Henry Ehrenberg  
we are enclosing herewith our check in the amount  
of \$ 65.00

Without more for today, we remain,

Sincerely,  
Hebrew Tabernacle

Justin Winter  
Treasurer & Vice President

Encl.  
JW/alf



March 25, 1974

CANTOR PAUL NIEDERLAND  
127 Pleasant Street  
URICA, N.Y. 13501

Dear Cantor Niederland:

I am, indeed, sorry, that we cannot get together.-  
I can understand your point of view with reference to  
Nusach and style, but our style of prayers is so close  
to the liberal interpretation, that we can not recon-  
cile the issue.

It would have been also very difficult to find a  
home in the neighbourhood, where the dietary laws are  
observed.

My sincerest thanks to you and kindest regards  
to you and Mrs. Niederland,

Sincerely

COPY FOR RABBI LEHMAN

March 20, 1973

Miss Carterie Owens, Jr.  
Boy Scouts of America  
Greater New York Councils  
25 West 43rd Street  
New York, N.Y. 10036

Dear Miss Owens:

I am replying to your letter of March 15th suggesting the re-establishing of a Scout troop or a Cub Pack or a combination of both within the confines of the Synagogue. The idea certainly sounds good for exploring. Do you think that you have enough Jewish children in the neighborhood who would wish to participate in this undertaking?

If you can outline the idea and the prospectus for successfully organizing a group of reasonable size, I will be glad to take it up with the Board of Directors. I will also take it up with our Youth Group to get their reaction and advice.

In any case, the Synagogue is making a number of major decisions, and we probably will not be able to make an intelligent decision before the new season, which starts in the Fall. As soon as I get some more information from you, I will be glad to take the matter up with the Board of Directors.

Sincerely yours,

MAX HAMBURGH  
President

MH:IEP

Dear Max:

The Rabbi gave me this copy  
to ask you whether you would  
like to follow up. ?  
~~Forget about it~~

Max  
Chick

November 26, 1974

TEMPLE YOUTH GROUP  
c/o Mrs. Judi Wilenski  
65 Park Terrace East  
New York, N.Y. 10034

Dear Youth Group:

Enclosed please find a check for

\$ 25.00

as a CHANUKAH GIFT.

With best wishes to all of you.

Sincerely

MAX HAMBURGH  
President



cc Ernest Hartog  
✓ cc Henry Wimpfheimer

August 27, 1974

Mr. Norbert N. Turkel  
4525 Henry Hudson Parkway  
Riverdale, New York 10471

Dear Norbert:

You were going to let me know exactly how many people can be legally accommodated downstairs. I need the information for several contracts which I have to make out for organizations that wish to rent the Social Hall. Please let me know what the exact number is.

Could you also please let me know as soon as possible what the state of our Temporary Certificate of Occupancy is. After having checked with Ernest Hartog, it is my understanding that we do not yet have a Temporary Certificate of Occupancy. I trust that you will make sure that this Temporary Certificate of Occupancy is in my hands before the start of the High Holy Days. I feel most uncomfortable having a thousand people assembled in the building without such certificate.

I do not quite understand why the few work-items such as: installations of extra Exit lights etc. which have been defined since last June 29th cannot be completed this week, so that you can start securing the Certificate from the Building Department which I should have in my hands sometime BEFORE the High Holy Days start.

Please also advise me of the schedule that you will follow in order to complete all the work that is required to assure receipt of the Certificate, so that we can be certain of a smooth functioning High Holiday Service as per our discussion of last week.

Sincerely yours,

MAX HAMBURGH  
President

MH/hb

September 4, 1974

Mr. Norbert Tuerkel  
4525 Henry Hudson Parkway  
Riverdale, N.Y. 10471

Dear Norbert:

Just a brief reminder that you will send me a copy of your copy of the Certificate of Occupation. Also please remember to give us in writing the details what we must do regarding the requirements as to Fire Regulations.

Also please send me a confirmation in writing indicating that the present Certificate of Occupancy is VALID. I still hope that you can secure a new Certificate for us.

Please call me from time to time to inform me of the progress of the work that has still to be done before the High Holy Days.

With best regards,

Sincerely,

MAX HAMBURGH  
President

MH/alf

cc Ernest Hartog  
cc Henry Wimpfheimer

August 27, 1974

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4525 Henry Hudson Parkway  
Riverdale, New York 10471

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Sincerely yours,

MAX HAMBURGH  
President

MH/hb

February 8, 1974

Mr. Stanley Warten<sup>S</sup>  
2345 Linwood Avenue  
Fort Lee, N.J. 07024

Dear Mr. Warten,

The enclosed letter was received by us;  
we assume you know the party it is addressed  
to and for such reason we are taking the  
liberty to pass the letter on to you.

Very truly yours,  
HEBREW TABERNACLE OF  
WASHINGTON HEIGHTS

A.L. Federmann

Encl.



Mr. Stanley Wartsen  
2345 Linwood Ave  
H. Lee N.Y. 07024

795-2431

58 1570

William

P.O. 57 of Christ  
2c H. Lee, N.Y.

07024

Selma  
Genett

February 14, 1974

Mr. Stanley Warten  
2345 Linwood Avenue  
Fort Lee, N.J. 07024

Dear Mr. Warten,

Please find enclosed another letter addressed to MR. BOBBY MULOUD, which we are passing on to you as we did before, assuming that you know his address where the letter has to be forwarded to.

With kindest regards,

HEBREW TABERNACLE

A.L. Federmann

Encl.

March 18, 1974

Mr. Stanley Warten  
2345 Linwood Avenue  
Fort Lee, N.J. 07024

Dear Mr. Warten:

Please find enclosed a letter addressed to the  
FOURTH CHURCH of CHRISTIAN SCIENCE, which  
we found in the mail this morning.

With kindest regards,

Hebrew Tabernacle  
of Washington Heights

A.L. Federmann

Encl.

March 26, 1974

MR. STANLEY WARTEN  
2345 Linwood Avenue  
FORT LEE, NEW JERSEY, 07024

Dear Mr. Warten :

When the workmen took out the cornerstone for us to put in our own corner-inscription, they found inside a box containing plans, various papers and other data.

We put such box in the Safe, so that you can arrange for pick-up of it any time convenient to you.- The office is open from 9.30 to 4.30 from Monday thru ~~Thursday~~ and 9.00 to 4.00 on Friday.

As soon as we know when our opening service will take place, we will, of course, send you an invitation to attend the service.

Needless to say, we are looking forward to see you with us at such time, with best personal regards,

Sincerely yours,

Max Hamburg

MH/alf

*Received  
4/3/74  
Conrad Devan 4/3/74*



April 17, 1974

Mr. Stanley Warten  
2345 Linwood Avenue  
Fort Lee, New Jersey, 07024

Dear Mr. Warten :

In the enclosure please find

2 letters from "The City of New York"

- a) Fire Department
- b) Office of the Mayor

which we received today.

With kindest regards

Sincerely,  
Hebrew Tabernacle

A.L. Federmann

2 Encls.

===== 10033  
551 Fort Washington Avenue

May 24, 1974

Mr. Stanley Warten  
2345 Linwood Avenue  
Fort Lee, N.J. 07024

Dear Mr. Warten:

We again received the enclosed letter  
from the City Finance Administration, which  
we are passing on to you.

Very truly yours,  
Hebrew Tabernacle  
of Washington Heights

A.L. Federmann

Encl.

April 29, 1974

Mr. Stanley Wartens  
2345 Linwood Avenue  
Fort Lee, N.J. 07024

Dear Mr. Wartens:

The attached letter addressed to Mrs. Ruth Sober,  
Representative Church Christ Scientist was received by us and we are passing it on to you for your perusal.

With best regards,

Sincerely

A.L. Federmann

1 Encl.

October 17, 1974

Mr. Willy Weinberg  
690 Fort Washington Avenue  
1 New York, N.Y. 10040

Apt. 3P

Dear Mr. Weinberg:

Upon recommendation of Mrs. Gertrude Maier we are mailing you in the enclosure our Membership Application brochure, which will give you all the information regarding our Temple.

We would be happy to welcome you as a new member of our Congregational family. We know that you will find your association with us rewarding and that you will make many new friends.

Should you have any additional questions, please do not hesitate to call our office : 568-8304 and we will be happy to answer same.

Looking forward to hear from you, we are,

Sincerely yours,  
Hebrew Tabernacle

A. L. FEDERMANN

Encl.  
ALF/ms



August 28, 1974

Mr. & Mrs. Louis Welner  
2621 Palisade Avenue  
Riverdale, N.Y. 10463

Dear Mr. & Mrs. Welner:

On behalf of our Congregation I wish to welcome you as new members! We are happy that you have joined our Temple. I am certain you will like it here and that you will make many new friends.

Rabbi Lehman and Cantor Ehrenberg join me in these sentiments. All of us look forward to the many happy occasions when you will be with us.

In the meantime many good wishes and best regards.

Sincerely yours,

MAX HAMBURGH  
President

March 13, 1974

Mr. Justin Winter, Treasurer  
Hebrew Tabernacle  
605 West 161 Street  
New York, New York 10032

Dear Mr. Winter:

On February 4, 1974, Mr. Seymour E. Sims wrote to you requesting that you submit to the UAHNC office a copy of your 1972 audit. More than the normal 90 days is being allowed for submission of your 1973 audit in order to allow your accountants time to complete the report.

The 1972 report has not been received in this office as of this date. Under separate cover, a copy of our MUM-1 form is being sent to you. You may either complete the form and return it to this office or submit a copy of your 1972 audit or operating statement in lieu of completing all but Part A and question #39 of the form itself.

Submission of fiscal information is a mandatory requirement of membership in the UAHNC. Your temple has now far exceeded the normal 90 days after the close of a fiscal year allowed for completion of the report. We subsequently have no basis upon which to establish the temple's dues.

In the absence of fiscal information, it is our established policy to estimate a temple's dues at the national average rate of \$35 per member. If your temple's report has not been received by the end of the month, we will have no alternative to implementing this policy.

Won't you please give us your assistance and cooperation in this matter?

Sincerely,

JAB/ef

Jerry A. Balch

cc: Rabbi Balfour Brickner  
Rabbi David Mersky  
Dr. Max Hamburg  
Seymour E. Sims

Irvin Musin  
Samuel Weinberg  
Harold W. Dubinsky  
Harry B. Gaines

T H I S   C O P Y   F O R   M R .   M A X   H A M B U R G H

November 22, 1974

WORKMEN'S BENEFIT FUND  
BRANCH No. 92  
159 Dyckman Street  
NEW YORK, N.Y. 10040

Attention: Mrs. Ilse Wulkan  
Secretary-Treasurer

Dear Mrs. Wulkan:

This is to confirm our agreement made by telephone today, that the Workmen's Benefit Fund, Branch No. 92 will have the use of our SOCIAL HALL on  
SATURDAY, MARCH 8, 1975 from 7 PM until Midnight.

The term "Social Hall" includes the appurtenant chairs, tables, microphone, coat room and rest rooms.

Workmen's Benefit Fund agrees to give a donation to the Hebrew Tabernacle of .... \$ 75.00 ..... and it is furthermore understood that an additional \$ 15.00 will be paid to our Superintendent, Mr. Raul Carballo for services, which he will render.

Please be good enough to send us a deposit of \$ 25.00.

Sincerely  
Hebrew Tabernacle

MAX HAMBURGH  
President

MH/alf

cc MH  
cc GM

AR 25598

2/19

CORRESPONDENCE - C-J 1975-1981

ARCHIVES



Cantor

Hebrew Tabernacle Congregation

605 West 161st Street

New York, N. Y. 10032



## A Sabbath Evening Worship Service

written by

RABBI ROBERT L. LEHMAN

*Theme of Service: "THE SEARCH"*



DEDICATION:

To the Membership of the

HEBREW TABERNACLE CONGREGATION

— SPONSORS —

MR. AND MRS. PAUL ENGLANDER  
MR. AND MRS. WALTER FEIBELMAN  
MR. AND MRS. SELIGMAN LEVI  
MR. AND MRS. SYDNEY ROSENFELD  
MR. AND MRS. HARRY ROTHSCHILD  
MR. AND MRS. MAX SCHUSTER  
MR. AND MRS. SAM SILVERSTEIN  
in honor of their daughter SUSAN,  
on the occasion of her 16th birthday  
MR. AND MRS. HUGO WEIHERMANN  
MR. AND MRS. JUSTIN WINTER  
MR. AND MRS. JOSEF WODOWSKI

\* \* \*

**Theme: "The Search"**

(This is a House of God. The congregation is asked to take seats in a mood of reverence. Worship commences at the moment of setting foot inside the Sanctuary; one prepares by means of an emotional, spiritual and mental orientation, best expressed in a moment of silent prayer.)

SILENT PRAYER: Heavenly Father, I am tired and weary. All day long, all week, noise has pursued me and has deafened my senses. My ears have been assailed by the roar of the car, the honking of horns, the whistle of police, the howling of sirens, the screeching of tires. The crowd has pushed, pummeled, jostled and exhausted me. The pavement was hard, wet, slushy and unsympathetic to my hasty step. I am tired and weary. Where shall I turn, whence may come support, how can I be refreshed in my moment of longing for peace, quiet and serenity? Help me, O God! I breathe deeply of the spirit of this House of which You are so much a part. Amen.

CANTOR/CHOIR: OPENING HYMN *Lev 106 AN*

RABBI: I come before You, O God, at one with this congregation. I pray with them for that elusive quality of inner peace which escapes us as the world rushes by. Since the time we last met there have been those of Your children who have been taken from this earth, have been afflicted by illness, have been haunted by trial and tribulation, and have been frustrated in their hopes and yearnings because of despair and reversal. And yet, and yet, we know that You do exist, do care for us, do concern Yourself with the ways and dreams of those who reflect Your creation and design. Because You will it, we breathe the spirit of life and faith. Amid our weariness we acknowledge Your presence in song:

C/CH: BOR'CHU AND BORUCH - *Zöllner*

RESPONSIVE READING:

RABBI: O Lord, where will You be found?

CONGREGATION: In the hearts of men.

R: Despite the turmoil which inhabits our world?

C: Yes, for God responds to those who seek Him in truth, in love, in faith.

R: But what of the heart of man?

C: "Thou shalt love the Lord, Your God, with all your heart, with all your soul, with all your might."

R: How?

C: By grasping the tradition and the teaching of Judaism firmly; by writing them on the tablets of our hearts, by affixing them to the gateway of our homes, by binding them into the muscle and sinew of our hands so that we may act in righteousness and with honor.



R: To do justly, to live meaningfully, to reach out the hand in friendship.  
 C: To do the commandments with hand and with heart.  
 R: Judaism teaches that man is good, that man has potential, that man can be just.  
 C: We believe in man as creating with God a better and more wholesome world.  
 R: Judaism teaches that God is One.  
 C: We believe that God is One.

C/CH: SHEMA AND BORUCH SHEM ——— *Usual*

RABBI: Indeed, I believe that God is One. Yet, help me, O God, to believe. As a religious family we approach You in a spirit of humility and awe; we want to acknowledge, trust, have faith but it is so very hard. Your tradition has taught us that as You are One, man is one but it is not so. Man is divided, tears himself into a thousand pieces, wrecks what has been created, tears down what has been built up. Why have You permitted war, why do You condone pestilence, sorrow, hurt, disease? Why do You allow the challenge to righteousness to go unanswered? As Isaiah asked for his time, so do we ask for ours and for us: "Ad Mosai?" How long, O Lord, how long?

UNISON: The Lord answers man in the stillness of night, at the moment of reflection, out of the whirlwind, in the still small voice. Gracious Father of us all, "so teach us to number our days that we may obtain a heart of wisdom." Wherein do we fail to see, why can we not comprehend, when will our eyes be able to envision the error of our ways? Have we lost the sense of our moral direction, the guideposts which shall lead us along the proper path? Is it that we have lost sight of You, our One God, and have been led astray by other gods? Have position, power, status or prosperity been elevated to so high a place of prominence that all nobility and worth have been blocked from view? With Moses, chanting his song at the Red Sea, we ask in full knowledge of our beclouded vision: "Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, awe-inspiring, working wonders?"

C/CH: MI CHOMOCHO

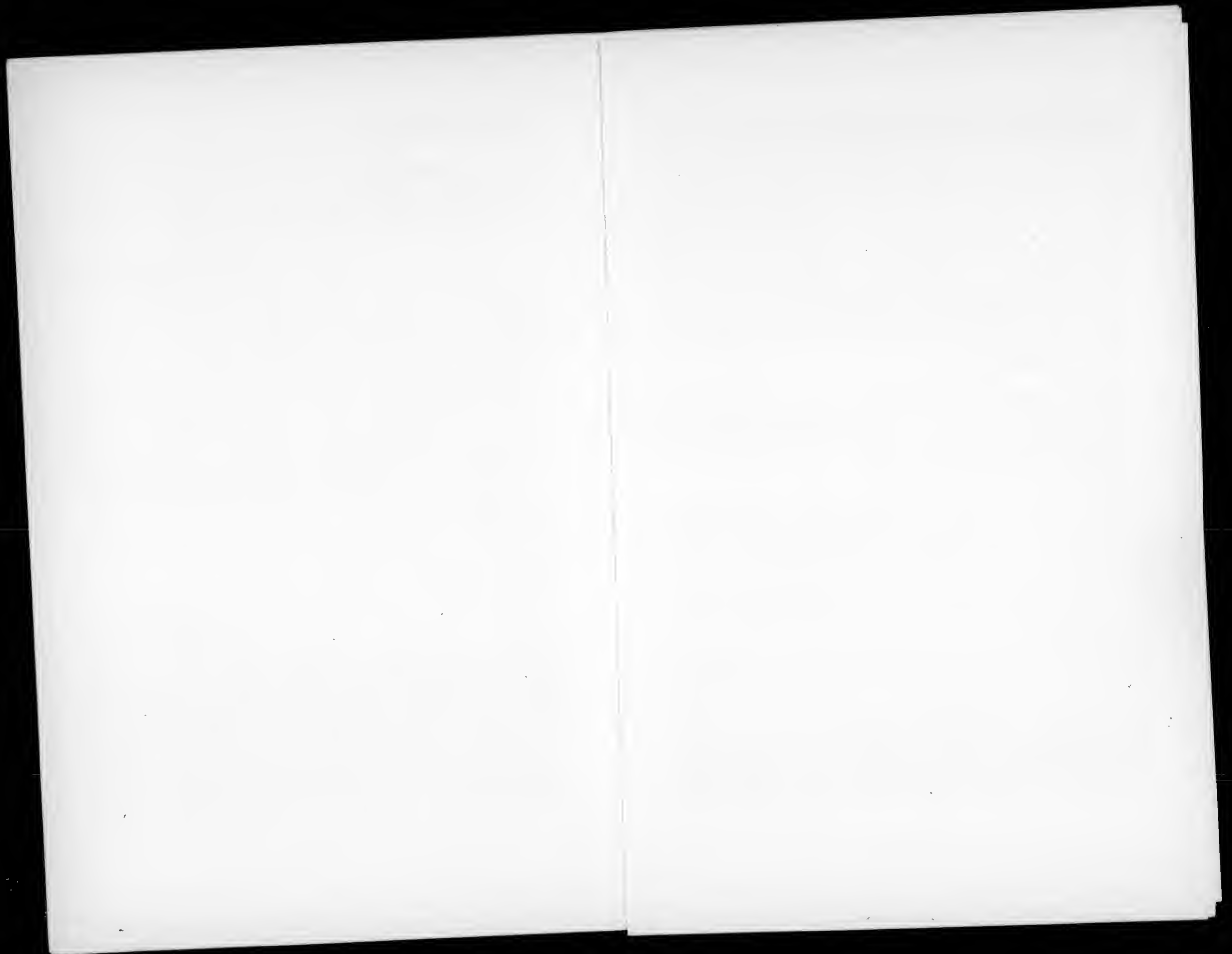
RABBI: No one is as You are! From the depth of our hearts we affirm this belief. Yet, the search goes on; tumult and shouting burden us. Even the home has its discordant voices, its strident demands, its urgent clamoring. Men "insist," women "demand," children "must have"; our dwelling place should be the Sanctuary of our daily lives but often we lack harmony and fulfillment of spirit. Man, who has fought in the market place, is overbearing as he asserts his authority! Woman, distraught and concerned with the ritual of daily life, brings her vanity into our setting of mutuality and dilutes the simplicity of love! Our children scamper, rush and break the barriers of normal sound all in the frenzy of obtaining that which is not their due. Their egos are satisfied in direct proportion to the insecurity of the parents. When does the moment of peace come? Where shall we find rest? How shall we recognize it?

## RESPONSIVE READING:

R: The Sabbath has been given us as a day of rest.  
 C: The Sabbath demands that we rest.  
 R: The Sabbath releases us from the struggles of business, office, street, dissension, strife, vulgarity, and grants time to find oneself.  
 C: The Sabbath demands that we rest.  
 R: The Sabbath is a holy day; not only we but all that is ours must rest, must refrain from ordinary strivings, must cease in the endless quest after material possessions which make us equal in the sight of others.  
 C: But vain and hollow in the eyes of God; the Sabbath demands that we rest.  
 R: The Sabbath is a holy day; but how shall we honor it?  
 C: By observance of its delights; it is the Queen of Days.  
 R: Light the candles; say the blessings; sing the songs.  
 C: Worship God; envelop ourselves in reverence; be together with our family.  
 R: Come to the Synagogue; say your prayers; read the "Perasha."  
 C: Bring the family; embrace our spouse; bless the children.  
 R: By example, show that there is something higher, more noble, more meaningful than our daily striving after the wind.  
 C: By example we will acknowledge this gift of God, the Sabbath, which enriches the week; it brings luster and brightness to at least one day out of seven.  
 R: The Sabbath has been given to you as a day of rest.  
 C: The Sabbath demands that we rest.

C/CH: V'SHOMRU

RABBI: "Os hi le'olom," it is a sign forever! Is this, O Lord, where we have erred? Have we missed the "sign"? But how is this possible? For weeks without number we have spoken to You and have recited this very same phrase; is it because we have not spoken "with" you? Is it because when we have spoken we should have been in communion, from the heart, from within? Have we missed the point each and every week? Before You we stand in humility and awe; we know the shortcomings of mankind all too well and we can recite them fluently but what of ourselves? Have we lived up to Your expectations, our own potential, our own abilities? Have we been so blind that the sign was not recognized by us? We beseech You, God of our Fathers, You who implanted meaning and faith in our hearts: open up our eyes, enlighten the mind, enlarge our spirits. Permit us to hear! Let us feel and perceive and sense so that the sign of the Sabbath may be visible to us, in our time, in our day, at this hour.





SILENT PRAYER: O Lord, what have I done? Wherein have I failed to recognize the mysterious ways which characterize Your movements among the children of men? It is not for me to question Your justice, mercy or values but, rather, for me to acquaint myself with the signs and wonders as of old. Have I failed to look up because I have been preoccupied with casting my eyes toward the ground? With Jeremiah I have cried: "Cursed be the day of my birth . . . cursed be the man who brought tidings to my father saying, A son is born to you." Should I not, rather, have echoed the sentiments of the Psalmist: "How manifold are Your works, O Lord, in wisdom You have made them all!" I know of discord and conflict in every area of my life but I know, as well, that there is joy, laughter, love and companionship. My family and I have each other; we eat and drink more than is our need; our home is small but secure; our body is fragile but we are in health. When I search, O Lord, do I seek You in the right place, in the proper direction; do I wish to find You in my image forgetting, as always, that I must make myself in Your image? Help me in my search, O Lord; be near me and mine. Amen.

#### C/CH: MUSICAL SELECTION

UNISON: The search is by no means ended. Lord of all mankind, where shall the search of the heart lead us? To within ourselves. But we should also feel love for our neighbor, rejoice with his success, mourn with him because of his loss: our loved one seated to the right, the Jew on our left, perhaps the strange face behind or the weeping worshipper in front. We are at one with them and they with us; O Lord, is this the essence of our search?

RABBI: In the question lies the answer; a flutter of peace is near. Eagerly we reach out our hand in order to grasp but it escapes. We need Your help, God of Israel! Grant us the wisdom to perceive, and the courage to act accordingly: a measure of peace can not be grasped or pursued or engaged in battle to be captured but must be nourished, enticed, gently beckoned. Its mood must be shared by us not for a mere fleeting moment but for a second, a minute, an hour; then, because of its presence, we shall be deeply nourished. "Boruch ato Adonoi, Ose HaSholom," Blessed are You, O Lord, Maker of peace.

SILENT DEVOTION: Has he spoken for me as well? Can I also sense this measure of peace? O Lord, if you are with us, why are You not visible to me? Where are You? Are You near? Does the Ark contain You? Are the candelabras at either side of the pulpit symbolic of You? Is Your reflection to be seen in the glow of the Eternal Light? In my mind's eye I can still feel the clamor and upheaval of my daily strivings, the voices breaking the harmony which I am attempting to establish. It is, of course, more quiet here; is this the route toward search or is it an escape? Forgive me for my doubts, my questions, my insistence but, despite my years, I am but a child in Your eyes. "A thousand years in Thy sight are but as yesterday when it is past." Am I alone in my quest or am I tied to my fellow Jews, as with the Kiddush, in this

search for meaning, for identity, for worth, for peace? In this spirit, "may the words of my mouth and the meditations of my heart be acceptable before You, O Lord, my Rock and my Redeemer." Amen.

C/CH: MAY THE WORDS (in Hebrew)

CANTOR: KIDDUSH

RESPONSIVE READING:

R: What is of importance here in this House of God?

C: It is not the polished pew, nor the decorations, nor the beauty of gold and silver bells and crowns.

R: Gold merely glitters, silver tarnishes, paint peels, lights dim, polish dulls, plush carpets fray and symbols are inanimate objects.

C: But the word of God endures.

R: The word of God is most important in this, and any other, Synagogue.

C: The word of God is most important to us in our Synagogue.

R: When do we hear the word of God?

C: The orthodox Jew reads, and hears, the Torah each week on Monday, Thursday and Saturday mornings.

R: And, on Saturday afternoons.

C: We hear the word of God only on Saturday mornings and many are absent even then.

R: Then let us read from the Torah now. Let us view the treasure of Israel, let us see the scroll of the Law; let us cling, if only for a short while, to the heritage of the God of Jacob.

C: It is the Torah; it is the word of God. We respect its teachings, we hold the scroll in great honor, we bow before its wisdom, we acknowledge its authority. Therefore we turn to the Ark and rise.

CHOIR: SE'U SHEORIM

R: Let us declare the greatness of God and render honor unto the Torah.

CHOIR: HOVU GODEL

R: Praised be He who in His holiness has given the Torah unto Israel.

CHOIR: BORUCH SHENOSAN TOROH

R: O House of Jacob, let us walk in the light of the Lord.

CHOIR: BEIS JAACOV

RABBI: Behold, this is the Torah, the word of God. For us, the people of the Book, it is the heritage of the children of Israel. Its revelation to our ancestors and to us, is the great experience of our tradition. It is the center of our faith. It is the core of our Judaism. It is the basis of our belief and its heart is the Decalogue, the Ten Commandments. In gratitude to God and in humble submission to His Will we now repeat *together*:



- 1—I am the Lord Your God who brought you out of the land of Egypt.
- 2—You should have no other God besides me.
- 3—You are not to mention My Name in vain.
- 4—Remember the Sabbath day to keep it holy.
- 5—Honor your father and your mother.
- 6—You must not steal.
- 7—You must not commit adultery.
- 8—You must not murder.
- 9—You must not bear false witness.
- 10—You must not covet.

These Ten and what follows, the SHEMA, are at the hub of our faith.

C/CH: SHEMA YISROEL

CHOIR: LECHO ADONOI

(The Torah is now read in Hebrew; the congregation may follow in the English or English-Hebrew Bibles, to be found in the pews.)

UNISON: "And this is the Torah which Moses set before the children of Israel, according to the commandment of the Lord, by the hand of Moses."

CHOIR: V'SOS HATORAH

SILENT PRAYER: What hold does the Torah have on me? Wherein lies its life and vitality? Why her power and her special relationship to us as Jews? In the course of years and centuries we, Your people, have been bound to the words of this scroll; most have lived by it, many have died for it, all of us have prevailed because of it.

What have You done to me, O God? From the moment of birth You have tied me to a tradition from which there is no escape; nor would I want to be free of the responsibility and obligation which Your Revelation imposes upon me. That is why I acknowledge You as "God of Abraham, Isaac and Jacob," the God of my fathers. May I ever be worthy of what You gave them and what they bequeathed unto me. Indeed, as I search and as Torah has allowed us to prevail so may it bring to my heart, particularly amid the crises of our time, the substance of life and Jewish identity. Amen.

RABBI: We stand before the open Ark, O Lord, and we voice our gratitude. In confusion we entered Your House, constructed and supported, beautified and embellished by mortal man. But now, as we stand before Your gift to us, we realize that the essential of worship, of awe, of reverence and of prayer is not to be found in us, in our lives or even in our daily concerns but in You and in what You and Your Law can mean to us.

We express our gratitude because now we begin to perceive dimly Your presence in our lives; Your message has come close to our hearts. The word of

God lives! We live and because of this boon we thank You. You are the living God and in acknowledgement we bow our heads in reverence.

C/CH: VA'ANACHNU

RABBI: God, Father of us all, we know all too well that this world of which we are a part is neither whole nor stable. Also, it is not static. Herein have we erred. We believed that the world and our lives were permanently formed and altogether perfect, ready for our enjoyment. But, the lesson of life is otherwise. In the course of our doubts, questioning, and inner controversy You have caused us to see and hear: You have touched our hearts, You have expanded the horizon of our minds, You have taken our lowly spirit and You have enabled us to see more clearly. In the midst of darkness, the single flickering candle has illumined our lives. In the evening hour, it is no longer night.

UNISON: The task is incumbent upon us. We must hope and plan and work and build. We realize that as You gave us the vision, the work is ours. Grant us, therefore, the strength, the wisdom, the courage to do that which is right and proper so that by the work of our hands, we may honor Your holy Name. "On that day shall the Lord be One and His Name be One." Amen.

CHOIR: BAYOM HAHU

RESPONSIVE READING:

- R: Our worship service has almost ended; yet, we must not depart without giving due credit.
- C: We live in the present but we dare not forget our loved ones who are our past.
- R: We are what we are because they taught us, ennobled us, inspired us.
- C: By precept and example; by values and ideals; by virtue and decency.
- R: They taught us right from wrong, distinguished good from evil, delineated truth and falsehood, separated "yes" and "no."
- C: In this spirit I recall my father, mother, husband, wife, brother, sister.
- R: I recall all of the household of Israel, all who died "Al Kiddush HaShem."
- C: We recall all those who ever gave their lives, in whatever land or era, so that we might live in peace, in security, in faith, in freedom.
- R: I recall those of our congregation who died recently or in years past and who gave so much of themselves so that we might worship here together.
- C: We acknowledge that life and death, love and loss, hope and despair, laughter and tears are experiences granted us by the Living God.
- R: The Kaddish prayer affirms life, it is a tribute to the Living God.
- C: We thank You, Lord of all Life, for permitting us to see this day. The memory of our loved ones will inspire and sanctify us always. They have given us reason for goodness, for mercy, for compassion; and, courage to



face another day if not always in gladness of heart then in serenity of spirit.

R: We recall the names of . . . In their memory and in knowledge of the debt we owe to them and all those who preceded us, we hallow the Name of our God. Let us link our prayer with those of the past and rise.

UNISON: KADDISH

RABBI: COLLECTION, ANNOUNCEMENTS, SPECIAL PRAYERS

CANTOR/CHOIR: SOLO OR HYMN

RABBI: GOD! Lord of all! Creator! Righteous Judge! You who grant the gift of life we believe in You and acknowledge Your omnipotence, majesty and power. What are we in Your sight? Yet, "You have made us little lower than the angels and You did crown us with glory and honor." We came to You in arrogance but we leave reassured. Our concerns: the noise, the crowd, the dissension, the unbelief, although they can not be denied and do afflict the soul of man, are truly minor when seen in perspective. Your word endures, Your presence exalts, Your way of life sanctifies, Your concern for man assuages our grief. The values with which we have cloaked ourselves are of a passing nature while Your adjuration to the children of men is permanent. We have searched and wondered and quested; perhaps in the wrong direction but, nevertheless, in sincerity. Forgive us, Lord of Mankind, for our lack of faith and lack of knowledge but credit us with the will to learn and the desire to acknowledge. Our questions and our answers may not be proper but they are rendered in good faith. When we leave this Sanctuary may our spirits be eased and our minds be put at rest, if but for a short time. Indeed, may whatever measure of serenity we gather here accompany us on the way home and reside in our dwelling places, in our businesses, in our offices. May our families, because of the peace that is within us, be affected by our manner for good, for ease, for meaning and for blessing. While we may not yet be ready or able to echo the declaration of Job: "Yea, though He slay me, yet will I trust in Him," we can at the very least understand one of the great lessons of our tradition: "Everything is in the hands of Heaven, except the awe of Heaven." This should reflect our way of life, our yearning, our goal and purpose. Amen.

SILENT PRAYER: (Or any other prayer that the heart may desire)

Again, O Lord, is he correct? Are his words of meaning to me and mine? Where will they lead me? The noise of the street, the aggravation of work, the discord of home have faded but they are real nevertheless. I realize now that amid all my trials there is joy, contentment, satisfaction and fulfillment as well. The search of the heart has led me to the word of God: the core of Judaism lies in Torah and not in the strivings of men! At least, that much I have learned and, therefore, that much is mine. "Ki lekach tov nosati lochem, Torosi al ta-asovu," Behold a good doctrine has been given unto you; do not forsake My Torah.

But is this the explanation to my search? Forgive me, O Lord, but I do not know for a certainty! Still, sureness and certainty are not the solutions either; perhaps, more so than anything else, the answer is to be found in the search! Possibly there is no one, final answer at all. But even if that is so, I have gained this Sabbath evening: I have prayed with my family, I am at one with my fellow worshippers, I have voiced some doubts and I have been exposed to some clues. I know that amid the uncertainties of our time, in the midst of war, disease, hurt and personal heartache, there are still some values and principles which remain, which are constant, which endure. For this knowledge, I am grateful and I cling to them with hope, in love and for faith.

May my search lead me toward a fuller, better life and may the blessings of God sustain me now and in the days to come. If peace has not been granted unto me, the petitioner, this one time I must come again to learn. If faith has not been assured me for this one hour, my work is not completed. If You, God, have not revealed Yourself in these fleeting minutes surely it is the sacred duty of man to continue the search all his life, not on our level but on Yours. Perhaps that is the purpose of the search. The Mishna teaches and tradition speaks to me: "It is not incumbent upon you to complete the work but neither are you free to desist from it."

In my confusion and inner turmoil bless me, O Lord. Grant unto one and all Your gifts of health, life and equanimity. Bestow upon us that measure of peace which is the heritage of the Sabbath. Amen.

RABBI: BENEDICTION





## HEBREW TABERNACLE CONGREGATION

1968

ROBERT L. LEHMAN, Rabbi

HENRY EHRENBERG, Cantor

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MR. JUSTIN WINTER

MR. LOUIS HERMAN, Honorary Board Member

May 17, 1978

The Chase Manhattan Bank  
596 Fort Washington Avenue  
New York, New York 10033

Att: Mr. Clark, Manager

Dear Mr. Clark:

This is to confirm that Mrs. Sheila A. Klein has been employed by the Hebrew Tabernacle since October, 1976. Her weekly income is \$190.00 plus periodic bonuses.

If there is any further information you require you may contact me at the above telephone number.

Very truly yours,

Vera Oppenheim  
Bookkeeper

August 24, 1978

Mr. Vincent Sventlock  
Cedar Park Cemetery  
P.O. Box 329  
Westwood, N. J. 07675

Dear Mr. Sventlock:

We notice that a tree is standing on Block 2, Lot 9,  
Graves 3 and 4 in Cedar Park Cemetery.

This is the cause of considerable anxiety to us be-  
cause these grave sites will be totally unsuitable for  
burial.

Would you please be good enough to give us an estimate  
of the cost involved to remove the tree, including the  
roots, so as to make the grave sites suitable for future  
burial.

Your prompt attention to this inquiry will be greatly  
appreciated.

Very truly yours,

Max Hamburg  
President

ML:er

cc: Mr. B. Lewis  
4300 Broadway, NYC 10033  
Rabbi R. Lehman

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

September 15, 1981

Dear Members and Friends,

One of our members recently celebrated a special birthday; that occasion motivated her to write a book about her earlier years in Europe. Her grandchildren had often asked her: "Tell us where you come from and what it was like." Her slim volume is the answer and is now in our Temple library.

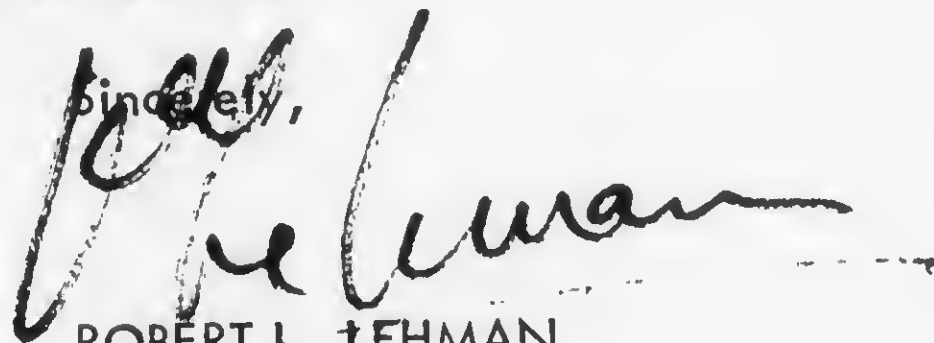
I refer to this private publication because it illustrates the type of person who is a participant in our OPEN MIND program: interested, challenging, receptive, sensitive to the past and full of faith in the future. Recently, in each year, more than 70 men and women availed themselves of the opportunity to "open their minds" on a regular weekly basis, TUESDAYS from 12:00 Noon to 4:00 P.M. Not only our grandchildren, but we also, ask: "where do we come from; what was it like;" or: "who are we, what are we and where are we going?"

Let me invite you to participate in our OPEN MIND program once again, for the 1981-1982 season of activity. The format remains the same: Jewish History, Music and Current Events alternating on a bi-weekly basis, a study of Biblical text. Bring your own lunch; we supply the coffee and good fellowship. We do more than study at the OPEN MIND; we make friends. The registration fee will remain the same as last year: \$35.00 per semester.

We usually meet TUESDAYS, but this year due to the holidays, our first two sessions ONLY will be on Thursdays, October 15th and 22nd; thereafter, on TUESDAYS, beginning October 27th. See you then, at 12:00 Noon.

If you have any questions, feel free to call me. My warmest greetings to you and yours, with best wishes also for the New Year.

Sincerely,



ROBERT L. LEHMAN  
Rabbi

RLL:er



# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBURG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

September, 1981

Friends,

The High Holydays are almost upon us and again we shall pray and plead for yet another year of health, happiness and good sustenance. May all of our wishes be granted.

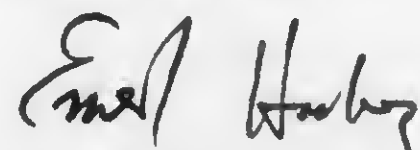
While over the years we have become accustomed to the annual "Schnorr" speech by the President of the congregation at our Kol Nidre service, that approach has always been anathema to many of us. In my judgment, it is an invasion of the sanctity of the holiday spirit and debases the dignity of the holiest moment of our tradition.

However, we must also recognize the need for this long-standing action. Without a massive infusion of funds the future of the Hebrew Tabernacle would be very bleak, indeed. Our tradition teaches, at this season of the year: prayer, penitence and charity avert the evil decree! Your Kol Nidre and Yiskor pledges are desperately needed. Your unselfish and uninhibited generosity secures the continuity of our House of Judaism and all the good deeds that oftentimes mean the difference between hope and despair, happiness and hopelessness for many of our congregants.

At this year's High Holyday service, we will omit this unpleasant "donation speech" ("appeal") from the service. It is our fervent hope that even without the reminder from the pulpit, you will nevertheless pledge your very best and most generous donation. In that manner you will help us to accomplish and further the multi-faceted tasks of good will which are an integral part of our Synagogue life. We rely on you!

Wishing you a most healthy and happy New Year and with my best personal regards,

Sincerely,



ERNEST HARTOG  
President

EH/sk

December 6, 1978

Mrs. E. David  
680 Ft. Washington Avenue  
New York, New York 10040

Dear Mrs. David:

I wish to express to you our sincere gratitude for your generous contribution to our Temple in memory of your late sister, Lilly Weil.

All of us appreciate your gesture of friendship as well as your thoughtfulness.

Rabbi Lehman and Cantor Herman join me in these sentiments.

With many good wishes and best personal regards.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk

January 19, 1979

Mr. Ludwig Dahlberg  
311 N. Knowles Avenue  
Winter Park, Florida 32789

Dear Mr. Dahlberg:

Thank you very much for your letter of January 6th. Please do not misunderstand our sending you a bill. We consider you still a member and we are grateful that still, in spite of the fact that you are living a great distance away from the Tabernacle, you retain your membership.

We most gratefully accept your check for \$100. It is indeed a very generous gesture on your part. Please disregard any mention of the mortgage fund. It is routinely added to all bills.

We wish you all the happiness in Florida. We are sorry to hear that you cannot come back for a visit. All of us remember you and wish you well.

The Rabbi and the Cantor join me in wishing you all the best.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk

May (15) What about  
letter for \$10 contribution from  
Else Wausfeld?  
contribution. All ask me please

\$100 contrib received from  
Mr. Hahlberg. He is a very old  
man and has lived in Florida a  
long time but he always sends  
\$100. I think this needs a special  
letter from you because he is ill. Either  
you or Alice or write one up for me to type -  
Shula - I'll Better!  
thanks.

Winter Park, FLA. January, 6th, 1979

CERTIFIED

Hebrew Tabernacle of  
Washington Heights  
551, Ft. Washington Avenue  
New York, N.Y. 10033

Gentlemen,

I received your bill of January, 2nd and  
as far as my Membership Dues are concerned I agree to pay same  
and I enclose my CHECK # 0777 in the amount of  
\$ 100.-- (one hundred Dollars)

I will not contribute to the Mortgage Fund, because I am very  
weak and cannot think of traveling anymore and therefore I shall  
not see the Tabernacle from the inside. I am very sorry, but my  
medical chances are poor.

Sincerely yours

*Ludwig Dahlberg*

*Mr. Ludwig Dahlberg  
311 W. Knowles Ave  
Winter Park, FL  
32789*

Enclosed: Check # 0777



- 2 -

January 22, 1989

The concert tickets for May 4th - Piano Doloist, the well known David Bax Illan are selling rather fast NOW. You mentioned when I was in your apartment the evening before you took off for Florida, that you would think it over.

I made reservations for 12 people - friends of mine-.

I am also enclosing the latest Tabernacle Bulletin, in case you did not receive it yet; your sister phone me for additional copies.

To keep you well informed about all the affairs that are coming up, I also add additional flyers.

Try to get as much sunshine and relaxation as you are able to enjoy, and come back rested and ready to accept life as it is; unfortunately we do not have any choice but take it as it comes from the good and bad sides.

Looking forward to greet you back again in about 2 months, with my best regards,

Fondly,

If there is anything else I can do for you before your return, please drop me a line again.

January 22, 1980

Mrs. Friedl Dreyfuss  
c/o Bay & Gulf Motel  
5195 Gulf Boulevard  
St. Petersburg Beach, Fla. 33736

Dear Friedl :

Thanks for your greetings of January 18th. I had already contacted your sister before your card reached me to find out what news she had received from you and whether you like your stay there just as much as before and whether you have calmed down somewhat from all your sadness caused by the sudden loss of your son.

It is wonderful that you have your 2 grand-children so close to you and I am certain they do their very best to help you to overcome your sorrow somewhat better and faster, although they of course, cannot heal the wound, that the loss of your son caused.

I hope the weather changed in the meantime, so that you can enjoy your daily walks along the beach again. The weather all over in Florida does not seem very warm, judging from the greetings I have received from Miami and Daytona, or other winter resort places.

From the enclosed flyer you will take the answer to your question with regard to the Congregational Seder this year.- Should you be interested in making a reservation, I suggest that you do it as soon as possible in returning the bottom reservation slip to either Traude direct or to me, and I will pass it on.

February 20, 1979

Mr. and Mrs. Milton Dostis  
3900 Bailey Avenue  
Bronx, New York 10463

Dear Friends,

It gives me great pleasure to extend to you on behalf of our Congregation the most sincere congratulations on the occasion of your daughter's marriage.

Our best wishes go to you as well as to Susan and her husband.

Rabbi Lehman and Cantor Herman and all the Officers and members of the Board of Trustees join me in these sentiments.

With all good wishes and best personal regards.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk

August 8, 1979

Mr. Fred Dittmann  
200 Cabrini Blvd  
New York N.Y. 10033

Dear Mr. Dittmann:

I am sure you will be pleased to learn  
that we have received donations in honor  
of your special birthday by

Mrs. Gertrud Maier  
620 Ft. Washington Ave  
New York N.Y. 10040

Misses Lilo & Ann Callman  
630 Ft. Washington Ave  
New York N.Y. 10040

We are most grateful to the ladies for  
this thoughtful gesture of friendship.  
We join in expressing our sincere good  
wishes to you.

Sincerely yours,

Evelyn Rosenstein  
Secretary

August 2, 1977

Ms. Cathy Felix  
212 'M' Street, S.W.  
Washington, D. C. 20024

Dear Ms. Felix:

Because of the way in which the various Holidays occur this Fall, we have had to make an adjustment in our school schedule. Here, then, is the schedule we have arranged for the opening of our school year.

Monday	September 19th	Opening session
Wednesday	September 21st	No school Erev Yom Kippur
Monday	September 26th	No school Erev Succot
Wednesday	September 28th	No school 2nd Day Succot
Thursday	September 29th	Specially scheduled 2nd session
Monday	October 3rd	No school Erev Sh'mini Atzeret
Wednesday	October 5th	No school Simchat Torah
Thursday	October 6th	Specially scheduled 3rd session
Monday	October 10th	No school Columbus Day
Wednesday	October 12th	Return to regular schedule

Please make a note of these dates and contact me or Rabbi Goldberg immediately if you have any problem with this schedule. Please note that in spite of the unusual schedule you will be paid on the basis of the originally planned 2 sessions per week.

Looking forward to working with you, I am

Very truly yours,

Frederick C. Herman, Cantor

FCH:er  
cc: Rabbi J. Goldberg  
cc: c/o Hebrew Union College  
40 W. 68th St.  
New York, N. Y. 10023



March 17, 1978

Equifax Inc.  
Box 427  
Grand Central Station  
New York, New York 10017

Dear Sirs:

I recently was informed that an application to the Kemper Insurance Co. for disability insurance coverage was declined on the basis of information which you furnished.

I would appreciate your forwarding this report to me so that I might know the reasons for denial of my application.

Very truly yours,

FREDERICK C. HERMAN  
Cantor

FCH/sk



# HOTEL KEMPINSKI BERLIN

KURFÜRSTENDAMM 27 · 1 BERLIN 15 · TELEFON 881091 · TELEX 0183553

April 16<sup>th</sup> 1948

Dear Max,

Thank you for your letter which I received with some delay. As the very subject I wish to tell you I am disappointed I am by the way the Schmidt matter was handled.

Although I am involved in this matter, I had absolutely no idea about the plan. The Schmidts had made for the wedding, nor did I have any prior knowledge about the entire thing. I had

You are referring to an extensive correspondence with the Schmidts which has not taken place. I received two letters with an invitation to participate

at the same time a call came from one Jack by a Mr. Smith to Dr. Brinell, who replied in Munich.

Paula returned the call to the Schmidts only leaving a week later from West Germany. She had the call came from him. In the letter and in the telephone call to the Schmidts I indicated my willingness to participate.

Now I have to remind you, that I was one of the very few who suggested Carter's term for the full time position and I assure you that I will do my utmost to strengthen his position in every way.



## HOTEL KEMPINSKI BERLIN

KURFÜRSTENDAMM 27 · 1 BERLIN 15 · TELEFON 881091 · TELEX 0183553

My active involvement with the congregation  
ended with my retirement, but I will  
never tolerate pressures and manipulations.  
I will make my own decisions.

I hope you and the family will have  
a happy holiday.

With my best wishes to you

I am yours  
Henry

October 15, 1978

Mr. Fried  
President of Beth Am Congregation  
20 Dongan Place  
New York, New York 10040

Dear Mr. Fried:

We would like to extend an invitation to every member of the Beth Am Congregation to attend Services at our Temple on Friday evening, December 1st, 1978, at 8:15 P.M. and to join us afterwards for a

- SPECIAL ONEG -

to be given in honor of Beth Am.

It occurs to us that you may find many of your present friends among our members. We, in turn, look forward to meeting you so that we can mutually get acquainted.

Sincerely yours,

JUSTIN WINTER  
Vice Pres. & Treasurer

MAX HAMBURGH  
President

MH/sk

October 15, 1978

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President of Beth Am Congregation  
20 Dongan Place  
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JUSTIN WINTER  
Vice Pres. & Treasurer

MAX HAMBURGH  
President

MH/sk



**CHEGO INTERNATIONAL**

**1 TERMINAL ROAD  
LYNDHURST, N. J. 07071  
(201) 935-6363**

**DATE** January 27, 1978

**TO**

Hebrew Tabernacle of Washington Heights

551 Ft. Washington Ave.

New York, N.Y. 10033

**SUBJECT**

Enclosed is my check for \$2,000.00 as a donation from Harvey Gold

Very truly yours,

**SIGNED**

MESSAGE

REPLY

**SIGNED**

**DATE**

SEND WHITE AND PINK COPIES WITH CARBON INTACT. PINK COPY IS RETURNED WITH REPLY.

**CHEGO INTERNATIONAL**

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MESSAGE

REPLY

SIGNED

DATE

SEND WHITE AND PINK COPIES WITH CARBON INTACT. PINK COPY IS RETURNED WITH REPLY.

February 3, 1978

Mr. Harvey Gold  
Chego International  
1 Terminal Road  
Lyndhurst, New Jersey 07071

Dear Mr. Gold:

I don't know how to thank you for your generous gift to our Temple.  
I don't mind telling you that it came as a first ray of light after  
a difficult winter during which the Tabernacle has suffered a  
great deal of damage due to storms and unusual inclement weather.

Once more, please accept our sincere gratitude for your contribution.  
All of us appreciate your gesture of friendship as well as your  
thoughtfulness. Rabbi Lehman and Cantor Herman join me in these  
sentiments.

With many good wishes and best personal regards.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk

January 26, 1979

Mr. and Mrs. Stanley Greene  
259 Bennett Avenue  
Apt. 4B  
New York, New York 10040

Dear Mr. and Mrs. Greene:

It has come to my attention that you have recently moved to our neighborhood from Great Neck. I understand that you were associated with Temple Isaiah.

It occurred to me that you may wish to become acquainted with a liberal Temple in your new home area. I would, therefore, like to invite you to come anytime to one of our services or to one of the many social and cultural events sponsored by the Temple.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk  
Brochures enclosed

January 26, 1979

Mr. and Mrs. Stanley Greene  
259 Bennett Avenue  
Apt. 4B  
New York, New York 10040

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It occurred to me that you may wish to become acquainted with a liberal Temple in your new home area. I would, therefore, like to invite you to come anytime to one of our services ore to one of the many social and cultural events sponsored by the Temple.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk  
Brochures enclosed



*Revised  
max took  
final version  
sent -  
see attached  
sheet*

February 8, 1979

Mr. Harvey Gold  
130 East End Avenue  
Penthouse 17B  
New York, New York 10028

Dear Mr. Gold:

I want to thank you, again, for your \$5000 donation which we have held and also for the additional \$2,500 which you have just communicated to me during our telephone conversation on Friday, February 2nd.

I am enclosing an outline of proposed special events to be organized by the Rabbi's Fund which was drawn up some time ago. Both Rabbi Lehman and I are terribly pleased by your willingness and interest in sponsoring some of the events.

We have been negotiating for some time with Columbia Artists to sign up David Bar-Illan for a concert in May of 1980. It is my understanding that I have your approval and are willing to sponsor this concert and we are in a position to finalize these plans. I should like to use about \$4000 from the amount you so kindly put at our disposal to pay the artist. You will, of course, be mentioned in all communications as the sponsor, but I would like to have your permission to ask for a donation from anyone who obtains a ticket for admission to help defray the peripheral expenses, (building maintenance, the printing of tickets and programs, the hiring of guards, renting the piano, correspondence and mailing charges, etc.). I am sure you will agree with me that the balance of the money could be better spent by organizing another event under your sponsorship since the Bar-Illan concert can only be held in 1980. I would strongly favor organizing an educational or cultural event in 1979. Before making any decision, I would appreciate it if you would indicate your own preference from the events indicated in the attached proposal.

At some future time, I hope to be able to interest you, or any one of your colleagues whom you mentioned as being interested, in the proposed fact-finding trip to Egypt or combination trip to Egypt and Germany by Rabbi Lehman. I think Rabbi Lehman would be extremely qualified to gather information, some of which would be orally transmitted in a series of lectures and the possibility of publishing some of the matter could also be explored.

It is my strong conviction that one of the greatest needs of the Congregation is being met by our efforts to bring educational, cultural and artistic events into the Temple close by to their homes. It may be argued that New York City has no shortage of such cultural opportunities but the fact remains that for the overwhelming majority of our congregants most of these opportunities are not easily accessible as the hardship involved getting to them safe and comfortably is not easily overcome.

In the meantime, many, many thanks for your generosity and your interest. The Rabbi and the Cantor and all of the Officers join me in expressing our gratitude to you.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk

Spring  
in a member for 1979 I have  
encouraged Rabbi Lehman to  
contact Rabbi Friedlander in  
the hope of having him speak  
here as part of our adult ed  
program. Again of course  
the name of the family will be  
mentioned as sponsor. This leaves  
the rest of 1979 & I hope  
that you will indicate our  
preference from the attached  
list of projects

—  
possible.

Surely we will realize  
the generally advanced  
age of our members & how  
diff it is for them to use  
the public ways & climb the  
stairs, stand on street corners  
waiting for buses or become  
if fear go out in the evening  
to shopping & small amounts of  
part to the culture we will  
→ to on so doing we will  
hopefully also attract  
new members

P1 - line 2-3; "of which you advised me

P3 - line 2 - Han - with 1 "l"?

line 3 - you are willing

line 4 - we will then be in a position

line 6 - you and your family will...

line 9 - ticket of admission

line 15 - Strike from "I would" &

make more position approach  
since I have already contacted  
for Rabbi Friedlander of  
London! If Harvey says "No"  
we are in big trouble!!!

page 2 - P2 - line 4 to end - perhaps too  
intellectual for Harvey - tell  
him problems involved in  
subway stairs, waiting for the  
bus, danger of evening hours,  
etc!

~~Max~~

Aside from the above personal concerns -  
the letter is great. Thanks  
for letting me see it.  
1/8/72

February 9, 1979

Mr. Harvey Gold  
130 East End Avenue  
Penthouse 17B  
New York, New York 10028

Dear Mr. Gold:

Today we received your check for \$2,500 and I want to thank you in the name of all of us. In the meantime, you probably received our letter outlining some of the projects planned through the establishment of the Rabbis Fund and I was very gratified from our telephone conversation that you expressed interest in them.

With this new donation, we are now in a position to finalize our plans for the Bar-Illan concert. This concert will be held and organized under your sponsorship and I look forward to guidance from you as to specifically how it should be expressed in all the communications.

All the Officers, the Board of Trustees, the Rabbi and the Cantor join me in thanking you.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk



**CHEGO INTERNATIONAL**

**1 TERMINAL ROAD**

**LYNDHURST, N. J. 07071**

**(201) 935-6363**

DATE February 6, 1979

TO

Hebrew Tabernacle of Washington Heights

SUBJECT

551 Ft. Washington Avenue

New York, New York 10033

Enclosed please find a contribution check for \$2500.00 from Mr. Harvey Gold of Chego Int'l.

SIGNED

SIGNED

DATE

SEND WHITE AND PINK COPIES WITH CARBON INTACT. PINK COPY IS RETURNED WITH REPLY.

# WHIHS News

## Historic Walk-Talk to Take Place April 29

Rain or shine Ellery Dillon and Natalie Bunting will be on hand to co-ordinate a walk-talk of Upper Manhattan, jointly sponsored by the Appalachian Mountain Club and our Society on Saturday, April 29. The groups will meet at the entrance of the IND Subway at 184th St. and Ft. Washington Ave.

Starting from Bennett Park, site of Ft. Washington, the walkers will explore sites in Ft. Tryon, Inwood Hill, and Ft. George Parks. Since we shall be walking off the beaten path for about three hours, comfortable shoes are advised for everyone. Starting time: 1:00 p.m.

## New Name and New Officers

At the Annual Meeting on March 12, it was voted unanimously to change the Society's name to include Inwood. Henceforth we are: the Washington Heights/Inwood Historical Society, or WHIHS.

Newly elected officers of WHIHS are: President, Natalie Bunting; Vice President, Patricia Young; Corresponding Secretary/Treasurer, Catherine McMannon, and Recording Secretary/Archivist, John Gallagher.

About 40 members and friends greatly enjoyed the slide show and talk on historic houses in New York by Mrs. J. Frank Wood, President of the Metropolitan Historic Structures Association. Our warm thanks to her.

## A Word of Appreciation

During the year and a half that Ellery Dillon headed the Society, first as Acting President and then, following the 1977 Annual Meeting, as President he brought to the membership a dynamism of enthusiasm, knowledge, and innovation.

His vast knowledge of the history of Upper Manhattan and of history in general is a source of enlightenment to all privileged to hear him speak. His enthusiasm for the potential of the Society's growth and its role as educator to all in our area--along with his ideas for making history come alive--has made an indelible mark on the heritage of the Society. The entire membership is in Mr. Dillon's debt for a job well done.

## A Fund Raising Fair

WHIHS will take an active part in the Fete de Juin, the French fair, to be held at Morris-Jumel Mansion, Saturday and Sunday, June 3 and 4, from noon to 7:00 p.m. We shall not only have an historical exhibit, we also shall have a fund raising table.

Needed are things with a French flavor or historical significance. Donated items will be tax deductible if contributed to the "Metropolitan Historic Structures Association for the Washington Heights/Inwood Historical Society." Also very important are volunteers to man the exhibit and sales tables and to make items for the fair. If you would like to help, please call 923-7800, Ext. M-2, L-33, or A-62, identifying yourself as a WHIHS volunteer.

A Warm Welcome to New Members: Sarah Brooks, Mrs. Hawthorne Lee, and Leo Maher!

For further correspondence copies    S E E

FOLDER" MEMORIAL QINDOWS" in Alice's File Cabinet (roll cabi-  
net)  
July 5, 1979

Jarrett F. Glantz  
Attorney at Law  
43 East 51st Street  
New York, N.Y. 10022

Dear Mr. Glantz :

Rabbi Robert L. Lehman asked me to mail to you the  
enclosed photo-copy of our letter of June 15th with re-  
ference to the Estate of WERNER SIMON , as discussed with  
you over the telephone a week or so ago.

With best regards.

Sincerely,

Alice L. Federmann, Sect.

Encl.  
ALF/ms

June 15, 1979

EXECUTOR  
Estate of  
Werner Simon

Original copy as well as  
price indication for new small  
or large window and/or adding  
of one name on Hilla's window,  
see folder " Memorial Windows in  
Alice's file box

Dear Sir:

Since Mr. Werner Simon had donated a  
Memorial Window in memory of his late wife HILLA ,  
which is in our Sanctuary, may we suggest, that you  
please contact the undersigned at: 568-8304, as soon  
as Mr. Simon's Estate has been probated.

I would like to discuss with you whether  
perhaps a new window, memorializing the names of  
WERNER and HILLA SIMON should be inscribed and  
affixed to the frame holding such windows, or if  
you would like , if possible, to have "Werner  
added on the existing window for "Hilla".

As soon as we hear from you, we will be able  
to give you further detailed information.

Thanking you.

Sincerely yours,

ROBERT L. LEHMAN  
Rabbi

RLL/alf



A Covenant With The Future

*Hebrew Union College-  
Jewish Institute of Religion  
New York School  
Centennial Celebration*

Centennial Academic Convocation  
October 30, 1975



HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION, founded in 1875, will celebrate its hundredth anniversary during the academic year 1975-76 in its schools in Cincinnati, New York, Los Angeles and Jerusalem. The Centennial Academic Convocation of the New York School is part of the year-long observance.

The College-Institute has trained generations of rabbis, scholars, cantors, educators and communal workers. Since its founding, its commitment to Jewish life and learning has remained constant. This commitment was shaped by the conviction that the study of Judaism in the spirit of free inquiry will enhance the sanctity of our religion and fortify its timely significance. It was molded by the belief that the truths of Judaism are meaningful to the building of the future.

While the Centennial offers the opportunity for grateful reflection on the College's growth and development, it will serve us most importantly as a time for integrating the accomplishments of the past and the tasks that lie ahead. The celebration of the College's first hundred years coincides with the celebration of the American Bicentennial. The interweaving of Jewish ideals with the goals of American democracy has been visible since the establishment of our country. This fusion lends added meaning to our Centennial observance.

## Citation

*In this year of our 100th anniversary and of the 200th anniversary of the founding of our country, the Faculty and the Board of Governors of Hebrew Union College-Jewish Institute of Religion have resolved to confer and do hereby confer the honorary degree of Doctor of Humane Letters upon*

NELSON A. ROCKEFELLER

Vice President of the United States of America

- ¶ *Outstanding public servant who in highest offices has represented government in its noblest responsibilities*
- ¶ *who by his own example demonstrated that the betterment of modern civilization is best insured by the active participation of intelligent citizens in the life of their society*
- ¶ *a leader aware of the critical choices which America faces*
- ¶ *a humanitarian identified with all that is vital and creative in the arts*
- ¶ *a man in politics dedicated to the finest ideal of American statesmanship: the promotion of peace, commerce and honest friendship with all the nations.*

## CENTENNIAL ACADEMIC CONVOCATION

Processional: *Organ Prelude on a Traditional Theme* Isaac L. Rice

*Psalm 100—Horiu Ladonoy*

### INVOCATION

Ronald B. Sobel, Rabbi, Temple Emanu-El

### OPENING ADDRESS

Alfred Gottschalk, President,  
Hebrew Union College-Jewish Institute of Religion

### TRIBUTE TO ALUMNI

*Kol Haneshama Tehallel Ya*

Bonia Shur

### CONFERRING OF HONORARY DEGREE

### CONVOCATION ADDRESS

Vice President Nelson A. Rockefeller

### CONFIRMATION OF THE HONORARY DEGREE

Theodore Tannenwald, Jr., Chairman of the Board,  
Hebrew Union College-Jewish Institute of Religion

Matthew H. Ross, Chairman of the Board,  
Union of American Hebrew Congregations

*Blessed Be the Name*

Jack Gottlieb

### BENEDICTION

Arthur J. Lelyveld, President,  
Central Conference of American Rabbis

Recessional: *Organ Postlude on Shofeit Kol Ha-arets*

*The audience will please be seated following the Benediction  
and remain seated until the procession has left the Temple*

## TRIBUTE TO ALUMNI

On the occasion of the Centennial Academic Convocation of the New York School special tribute is being paid to the following alumni of Hebrew Union College-Jewish Institute of Religion residing in the eastern parts of the United States and Canada. We honor them who have gathered in festive assembly, many with members of their congregations, for their dedication to the ideals of Reform Judaism. We express our gratitude to those many congregations which have provided opportunities of learning and training for our students.

We take pride in this historic bond which unites us and anticipate with pleasure the opportunity to mark it once again during the Centennial year in the communities where our alumni serve.

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Mrs. Harold Drooz  
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Mrs. Albert Kaufmann  
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Miss Patricia Snyder  
Mr. Merton L. Zubres

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CONGREGATION KENESETH  
ISRAEL  
*Rabbi Donald R. Berlin*  
Colonel and Mrs. Gates B. Stern

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BALTIMORE HEBREW  
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Mr. Leon W. Harris

Mrs. Max Mass

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Mrs. Morris Boudov

Mr. & Mrs. Sidney Crane

Mrs. Seymour M. Rosen

MASSAPEQUA, N.Y.

TEMPLE JUDEA

Rabbi Sanford H. Jarashow

Mr. Stephen Bayer

Mrs. Addie Berger

Mrs. Sanford H. Jarashow

Mr. Morton Meisner

Mr. Herbert Rutt

Mr. Fred Zivitsky

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Rabbi Leonard W. Stern

MATAWAN, N.J.

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Mr. Leonard Teitelbaum

MELROSE, MASS.

TEMPLE BETH SHALOM

Rabbi Frederick Greenspahn

Dr. Martin H. Ross

MERRICK, N.Y.

TEMPLE BETH AM—REFORM JEWISH CONGREGATION OF MERRICK

Rabbi Sanford E. Saperstein

Cantor Jerome E. Krasnow

Mr. & Mrs. Robert Bashe

Mr. Allen Feigin

Mr. Kenneth Kanter

Mrs. Rhoda Krauss

Mrs. Gladys Kruh

Mr. Leonard Mason

Mr. Jerome Medowar

Mr. & Mrs. Joseph Rosenthal

Mrs. Sanford E. Saperstein

MIAMI, FLA.

TEMPLE ISRAEL OF GREATER MIAMI

Rabbi Joseph R. Narot

Cantor Jacob G. Bornstein

MONTREAL, CANADA

TEMPLE EMANU-EL

Rabbi Emeritus Harry J. Stern

MORRISTOWN, N.J.

TEMPLE B'NAI OR

Rabbi Z. David Levy

Mr. Frederick Bernstein

Mr. Elliot Cohan

Mr. Richard Hess

Mr. Michael Israel

Mr. Armand Kaplan

Mr. Seymour Lewis

Mr. Al Schneider

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Special appreciation is expressed to the rabbis and officers of Temple Emanu-El for being the host at this Centennial Academic Convocation.

For their musical contributions to the program, we are grateful to the choir of the School of Sacred Music of Hebrew Union College-Jewish Institute of Religion and its director, Dr. Jack Gottlieb; to the soloists in Psalm 100: Phyllis Cole, Wayne Siet and Larry Charson; to Mark Goloff, the bass guitarist in *Kol Haneslama Tehallel Ya*; and to organist Hunter Tillman of Temple Emanu-El.

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION  
40 West 68th Street New York, N.Y. 10023

file

HEBREW TABERNACLE OF WASHINGTON HEIGHTS, INC.  
551 FORT WASHINGTON AVENUE  
New York, N. Y. 10033

July 14, 1978

The Honorable Chaim Herzog  
Permanent Representative of Israel  
to the United Nations  
800 Second Avenue  
New York, N. Y. 10017

Dear Ambassador Herzog:

In the absence of Dr. Hamburg, your letter of June 27th was given to me. While we at the Hebrew Tabernacle fully understand the great need for a Bond Drive to help the State of Israel go through these difficult times, we unfortunately do not see our way clear to make such a Drive during the forthcoming holidays.

We ourselves are in dire need of funds to continue operation and we have made detailed plans for appeal to our membership to be delivered during the Kol Nidre services. Anything else would interfere with our aim at obtaining necessary funds for survival and, therefore, we regret very much that at the time being we cannot have an Israel Bond Drive in our Congregation.

I hope to find your understanding for this situation and, I remain

Sincerely yours,

JW:FN

Justin Winter  
First Vice President and  
Treasurer

PERMANENT  
REPRESENTATIVE OF ISRAEL  
TO THE UNITED NATIONS



His Excellency  
Dr. Max

800 SECOND AVENUE  
NEW YORK, N. Y. 10017

OXFORD 7-5500

June 27, 1978

Dr. Max Hamburg  
100 Overlook Terrace  
New York, N. Y. 10040

Dear Dr. Hamburg:

Before returning to Israel, after completing my tour of duty at the United Nations, I wanted to address this letter to some of the Presidents, Rabbis and Bond Leaders of important congregations.

The years I spent in the United Nations have confirmed my belief that in a hostile world, Israel must rely on the Jewish people.

Now, more than ever, it is clear that only a viable and economically strong Israel will be able to successfully negotiate with its neighbors. It is in order to strengthen Israel for the very trying and difficult days ahead that I am addressing this final request to you before returning home.

I am asking that your Congregation, during the forthcoming High Holidays, either on Rosh Hoshannah or Yom Kippur, conduct an Appeal for State of Israel Bonds. I am sure you will agree with me that many hundreds of thousands of our people never attend Bond meetings or any other fund raising efforts for Israel. Their attachment to Judaism is expressed by their attendance at the Synagogue of their choice during the High Holidays. We can only reach these masses of our people by appealing to them on our holiest of Holy Days.

During this, the 30th Anniversary of Israel, the whole world is judging the unity of the Jewish people. How wonderful it would be during the forthcoming High Holidays if we could have an outpouring of tremendous support for Israel Bonds! How much we could strengthen Israel by building factories, farms and homes for the underprivileged of our people!

I would appreciate very much your planning a High Holiday Appeal at your Congregation. The State of Israel Bond Organization is, of course, completely at your disposal.

..continued..

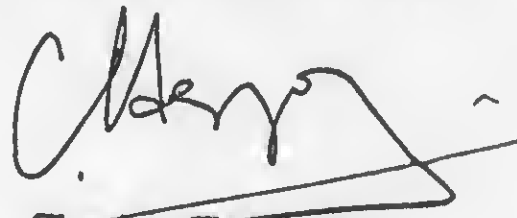
June 27, 1978

Could you please call our lay leadership or Bond representative in your area to help you plan the Appeal, which of course will be over and above the usual annual Bond function scheduled in your Congregation.

Should it be necessary, our leaders will be very happy to appear before your Executive Committee, your Board, or meet with your Rabbi to implement this vital program. This is a major effort for Israel, and I am sure that we can count on your cooperation.

My years spent in New York, although difficult at the United Nations, were made very pleasant and joyful by the overwhelmingly warm reception which I received from everyone in the Jewish Community. I shall always treasure these memories and friendships.

Sincerely yours,



Chaim Herzog

CH:cr



January 30, 1979

Mr. and Mrs. Stanley Hamlet  
500 West 235th Street  
Riverdale, New York 10463

Dear Mr. and Mrs. Hamlet:

I wish to express to you our sincere gratitude for your generous contribution to the Temple in honor of your daughter, Cari Loren.

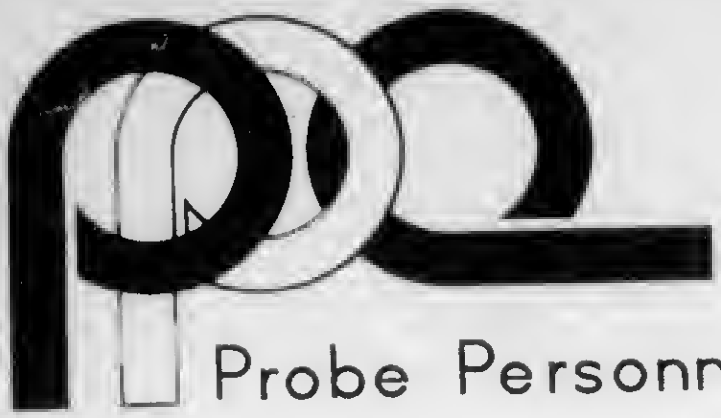
All of us greatly appreciate your gesture of friendship as well as your thoughtfulness, and Rabbi Lehman and Cantor Herman join me in these sentiments.

With many good wishes and best personal regards.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk



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New York, New York 10017  
(212) 532-6900

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In Honor of our  
daughter Cari Loren

Pranks,

Stan + Penny

Harriet

AR 25598

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(212) 793-2800

GEORGE MUTTERPERL  
HERBERT LICHTERMAN  
WILLIAM J. CARIELLO  

---

JOSEPH B. MILLER

March 21, 1978

HERBERT LICHTERMAN  
MEMBER OF FLORIDA BAR

Hebrew Tabernacle of Washington Heights  
551 Ft. Washington Avenue  
New York, N.Y. 10033

Re: Jack H. Lowenstein, deceased

Gentlemen:

Enclosed herewith please find check in the sum of \$100.00  
in payment of bronze tablet in connection with the above  
named decedent.

Very truly yours,

  
George Mutterperl

gm/hk  
enc. c.c. Mr. Kurt Kaufmann

June 9, 1978

Mr. Jesse Kutell  
60 West 42nd Street  
New York N.Y. 10036

Dear Jesse:

the last time when I was in the office I forgot to take up with you the matter of our repair fund.

You probably know best going over our accounts how heavily a damage we suffered during the winter storm.

Our organ seemed to have damaged beyond repair and we also faced major repairs on the roof itself.

I have approached a number of our financially more substantial members to consider major donation into this fund. For some of them who are in the 50 or 60% tax bracket a donation of \$1000 or more is not so unfeasible

It would not be wise to go to the membership at large because such a strategy would merely reduce Kol Nidre pledges or other contribution.

Could you see your way of participating in such a fund? We have solicited contribution of \$1000 and up.

I hope you don't consider it too much of a nerve to ask you.  
Best personal regards

MAX HAMBURGH  
President

MH:ac



September 22, 1978

Mrs. Sheila A. Klein  
255 Cabrini Blvd.  
New York, New York 10040

Dear Sheila:

We want to communicate to you some comments which we hope may help you in reaching a decision with respect to the very attractive job offer that you received from the Board of Education.

We must admit that we are painfully aware that we can not match the salary nor the various fringe benefits, particularly the pension plan. We also want you to know that your handling of the extensive tasks that our office now undertakes has been superb and that we rely upon you heavily.

We should like to dispel some of your doubts with respect to your job security with the Hebrew Tabernacle which cause you anxiety. While we are in no position to offer you a contract for any number of years, we can state that subject to our ability to pay we consider your position with us a permanent arrangement.

The various conditions which have been agreed upon between you and us, particularly the stipulation of the summer off, using three weeks paid vacation and six to seven weeks leave of absence without pay, a Christmas vacation of one week and Thursdays off at 3 P.M. will under no circumstances be challenged in the future, nor can your continued employment become conditional on renegotiating these arrangements.

We earnestly urge you to stay with us and in doing so we are aware of the moral obligation we assume. In order to strengthen this obligation, we have asked the members of the Executive Council to give their approval to this letter and to the moral commitment it contains.

We are looking forward to a long and mutually beneficial collaboration with you and Hebrew Tabernacle.

Sincerely yours,

JUSTIN WINTER  
Vice President & Treasurer

MAX HAMBURGH  
President

October 20, 1978

Mrs. Sheila A. Klein  
255 Cabrini Blvd.  
New York, New York 10040

Dear Sheila:

We want to communicate to you some comments which we hope may help you in reaching a decision with respect to the very attractive job offer that you received from the Board of Education.

We must admit that we are painfully aware that we can not match the salary nor the various fringe benefits, particularly the pension plan. We also want you to know that your handling of the extensive tasks that our office now undertakes has been superb and that we rely upon you heavily.

We should like to dispel some of your doubts with respect to your job security with the Hebrew Tabernacle which cause you anxiety. While we are in no position to offer you a contract for any number of years, we can state that subject to our ability to pay we consider your position with us a permanent arrangement.

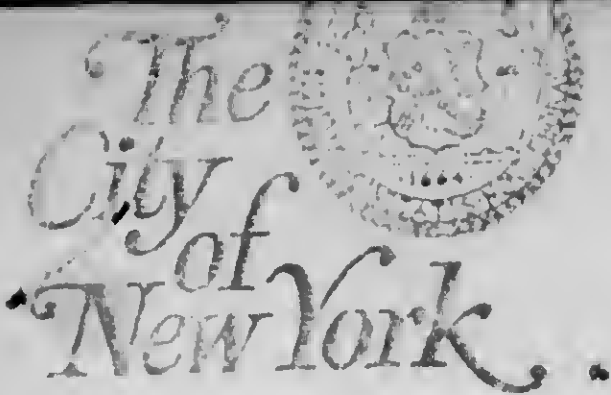
The various conditions which have been agreed upon between you and us, particularly the stipulation of the summer off, using three weeks of your paid vacation and six to seven weeks leave of absence without pay, a Christmas vacation of one week and Thursdays off at 3 P.M. will under no circumstances be challenged while you are in our employ, nor can your continued employment become conditional on renegotiating these arrangements.

We earnestly urge you to stay with us and in doing so we are aware of the moral obligation we assume. In order to strengthen this obligation, we have asked the members of the Executive Council to give their approval to this letter and to the moral commitment it contains. We are looking forward to a long and mutually beneficial collaboration with you and the Hebrew Tabernacle.

Sincerely yours,

JUSTIN WINTER, Vice Pres. & Treasurer

MAX HAMBURGH, President



POLICE DEPARTMENT  
NEW YORK, N. Y. 10038

74th Precinct  
230 West 181st Avenue  
New York, New York 10037

MAY 21, 1978



Councilman Stanley E. Michels  
656 West 181 Street  
New York, New York 10037

Dear Councilman Michels:

The problem cited in your letter of May 18th, 1978 concerning the problems that worshippers have been experiencing leaving synagogues on Friday evening between 9:00 and 9:30 P.M. in the Bennett Park vicinity, will be addressed by a segment of the Neighborhood Stabilization Unit. In addition, the condition has been incorporated into the Police Commissioner's new program, "Operation Contact".

Thank you for bringing this matter to my attention and I look forward to continued cooperation in all matters of mutual concern.

Sincerely,

Eugene Biegel  
Captain

EB/clis



THE COUNCIL  
OF  
THE CITY OF NEW YORK

STANLEY E. MICHELS  
COUNCIL MEMBER, 6TH DISTRICT, MANHATTAN  
CITY HALL  
NEW YORK, N. Y. 10007  
566-1322

DISTRICT OFFICE:  
626 WEST 181ST STREET  
NEW YORK, N. Y. 10033  
928-1322

COMMITTEES:  
HOUSING & BUILDINGS  
PUBLIC SAFETY  
RULES, PRIVILEGES & ELECTIONS

May 18, 1978

Captain Eugene Biegel  
34th Precinct  
180 Wadsworth Avenue  
New York, N.Y. 10033

Dear Captain Biegel:

A number of my constituents have reported to me that worshippers leaving synagogues in the area around Bennett Park on Friday nights are repeatedly disturbed and harassed. I would like to request that, in future, a permanent patrol be assigned to the area on Friday evenings from about 9 to 9:30 to ensure that the people who are there at that time are adequately protected.

Sincerely,

Stan Michels

NORMANDY

PARKING

Parking is available at the NORMANDY GARAGE, located on the East Side of Broadway, between 186th and 187th Streets. Charge for parking is \$2.00. Mention to the attendant that you are going to the Hebrew Tabernacle. After you have parked your car, walk two blocks west to the Independent (8th Ave.) Subway Station located on Overlook Terrace and 184th Street. Take the public elevator up to Fort Washington Avenue, just diagonally across from the Temple.

Follow the same directions if you are coming by Broadway bus.



February 23, 1979

Mr. Norman Fink  
651 West 190th Street  
New York, New York 10040

Dear Mr. Fink:

According to our telephone conversation yesterday,  
I am enclosing a sample of our Parking Instructions  
and a reminder of the Seder Date, April 11th.

Many thanks for returning my call and for your  
helpful cooperation.

Sincerely yours,

Sheila Klein, Secy.

# *Hebrew Tabernacle of Washington Heights*

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI

FREDERICK C. HERMAN, CANTOR

HENRY EHRENBURG, CANTOR EMERITUS

*Religious School on Premises*

MAX HAMBURGH, PRESIDENT

JUSTIN WINTER, TREASURER

MRS. LEO MAIER, SECRETARY

February 1979

Dear Friend:

A Congregational Seder will be held on WEDNESDAY evening, April 11th, at 7 P.M.  
immediately following the Service, which begins at 6 P.M.

NY Times

February 12, 1979

Editor  
New York Times  
229 West 43rd Street  
New York, New York 10036

Dear Sir:

I should like to transmit to you and call to your attention a news item which is certainly "fit to print" and may be of interest to New York Times readers, our congregants numbering among them.

On March 6th, Hebrew Union College, at 40 West 68th Street, will confer the honorary degree of Doctor of Divinity Honoris Causa to Rabbi Robert L. Lehman of the Hebrew Tabernacle of Washington Heights.

Dr. Alfred Gottschalk, President of Hebrew Union College will bestow the degree on Rabbi Lehman in recognition of his outstanding contribution to Judaism and the Jewish People.

Rabbi Lehman attended the University of Maryland, Yeshiva University, and graduated from Long Island University with honors.

He was president of the New York Association of Reform Rabbis and is a member of the National Committees of the Central Conference of American Rabbis and was a member of the National Executive Committee of CCAR.

Rabbi Lehman has been Rabbi of the Hebrew Tabernacle for twenty-two years and has been voted "Rabbi for Life" by a grateful congregation.

His dynamism has catapulted the Hebrew Tabernacle into the rank of the leading Reform Congregation of Upper Manhattan. His more recent innovations include the establishment of an Adult School - "the Open Mind" at the Tabernacle the curriculum of which includes courses in Bible, Art, Jewish History, Musicology and Critical Analysis of Current Events.

Rabbi Lehman has brought distinguished artists like Pinchas Zukerman to perform at the Tabernacle and his most recent achievement is the sponsorship of a book published by the Tabernacle, "Reflections on the Holocaust" in which members of the Tabernacle tell their own story of "how they survived".

The honor bestowed upon Rabbi Lehman by Hebrew Union College is, of course, a source of great joy and satisfaction to the congregation of the Tabernacle, (almost all of whom are regular readers of the Times).

This information is sent to you in hopes that you may find it worthy of taking note of it.

Respectfully,

MAX HAMBURGH  
President

MH/sk

September 30, 1977

Cantor Lenny Polow  
5601 Riverdale Avenue  
Bronx, New York 10471

Dear Cantor Polow:

I want to thank you once more for being with us during the High Holidays. You certainly saved the day for us at the critical time when Cantor Arlan fell ill. Everyone I talked to commented on how superbly you conducted services during that day, and I hope that some time during the next year we can hear you on our pulpit again. As I mentioned, when I spoke to you on Yom Kippur, we should keep in touch. It seems to me a good idea to keep in touch so that we can negotiate an arrangement with you whereby we can count on you for future High Holyday services.

Wishing you a healthy and happy New Year.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk  
Enc.



November 27, 1978

Mrs. Lore Oppenheimer  
President  
Society of Survivors of the Riga Ghetto, Inc.  
P.O. Box # 91  
New York, New York 10033

Dear Mrs. Oppenheimer:

Thank you very much for your letter of November 21st and your very generous donation of \$100. We are very grateful to you and I want you to know that our Social Hall is always available to your group. We identify to the fullest with your aims and we would like to be helpful in whatever way we can. You need not feel that you are obligated to us in any way.

Thanks again for your gesture.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk

Society of Survivors of the Riga Ghetto, Inc.

P. O. BOX No. 91  
NEW YORK, N. Y. 10033

Dr. Max Hamburger  
c/o. Hebrew Tabernacle  
551 Ft. Washington Ave.  
New York, N.Y. 10033

November 21st. 1978.

Dear Dr. Hamburger.

Once again I would like to thank you for being able to use the Hebrew Tabernacle facilities for our Society this past November the 12th, with the help of Vera.

Enclosed find a donation as a small token of our appreciation.  
With best wishes to you and all the members of the congregation,  
I remain,

Sincerely,

*Lore Oppenheimer*

Mrs. Lore Oppenheimer  
(President)

October 20, 1978

Orlando Printing Service  
201 West 106th Street  
New York, N.Y. 10025

Dear Mr. Weissman:

I am looking forward to see the printed version of the "interviews" and I trust that the books will be delivered some time before November 10th.

I understand from Mrs. Manowitz that the final agreed-upon price is \$ 2,500.00, which is still \$ 500.-- more than the original estimate, but I do not want to bargain with you. I would, however, appreciate receiving a written confirmation of the agreement from you as soon as possible, so that there will be no more unpleasant surprises.

Sincerely yours,

Max Hamburg  
President

MH/alf

January 25, 1978

Mr. & Mrs. Malcolm Rossman  
45-14 243rd Street  
Douglaston, N.Y. 11362

Dear Mr. & Mrs. Rossman:

I was delighted to hear that you are continuing the affiliation with our Temple, which your mother held so long and I look forward to greeting you as new members.

The seats of your late mother will of course be transferred to you.

Your late mother will always be remembered by her many friends of the Tabernacle.

Best regards.

Sincerely yours,

Max Hamburg  
President

MH/alf

May:

Special letter needed

Mr. & Mrs. Malcolm Rossman

45-14 243<sup>rd</sup> ST.

Hongaston, N. Y. 11362

new members but: - RLL married them

- She is Martha Oppenheimer's  
(recently deceased) daughter  
& was member here with  
her mother.

RLL feels that you should mention  
~~perhaps~~ that she & her husband takes her  
mother's place.

Perhaps speak to RLL before dictating  
letter.



June 14, 1978

Dr. & Mrs. Gerhard Reiter  
33 Cushman Road  
Scarsdale N.Y. 10583

Dear Dr. and Mrs. Reiter:

I wish to express to you our sincere gratitude for your generous contribution to our Temple.

All of us appreciate greatly your gesture of friendship, as well as your thoughtfulness.

Rabbi Lehman join me in these sentiments.

With many good wishes and best personal regards.

Sincerely yours,

MAX HAMBURGH  
President

MH:ac

**memo**

from ELSA BAUML

HOLLIS COMPANY • 1133 Broadway • N.Y. N.Y. 10010 • CHelsea 3-5875

Bob -

Here is the check from The Peters.

Best regards

Elle:

Thank u  
H donna  
N. Tengel.

from Mary  
Best regards  
Kathleen

September 15, 1978

Mr. and Mrs. Hugo Rubel  
3131 Grand Concourse  
Bronx, New York 10468

Dear Mr. and Mrs. Rubel:

I wish to express to you our sincere gratitude for your generous contribution to the Temple. All of us greatly appreciate your gesture of friendship as well as your thoughtfulness.

Rabbi Lehman and Cantor Herman join me in these sentiments and join in wishing you a healthy and a happy New Year.

With many good wishes and best personal regards.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk

September 19, 1978

*File*

Captain Eugene Biegel  
34th Police Precinct  
180 Wadsworth Avenue  
New York, New York 10033

Dear Captain Biegel:

It was a pleasure speaking to you and to the Sergeant this morning at the conference and I am happy that you are sympathetic to our situation.

I can well understand the matter of overlapping jurisdiction in reference to double parking on 185th Street on Friday evenings between 8 and 10 P.M.

On the other hand, having given this matter some further thought, may I make the following suggestion? Since we have a doorman available between the hours of 8 and 10 P.M., would it not be possible for you to write a letter on your official stationery and over your personal signature that you have given us the permission to double park on Friday between 8 and 10 P.M. when religious services are in progress? Then, should a police officer from another jurisdiction come to us, our doorman could show him the letter and by radio he could verify the permission with the precinct.

I would certainly appreciate your giving this matter your attention so that I might make the proper announcement on the Holy Days.

With every good wish, I am

Sincerely yours,

ROBERT L. LEHMAN  
Rabbi

RLl/sk

*notes*

175 Pinehurst Ave. #5-0  
New York City 10033

October 24, 1978

Max Hamburg, President  
Hebrew Tabernacle of Washington Heights  
551 Ft. Washington Ave.  
New York City 10033

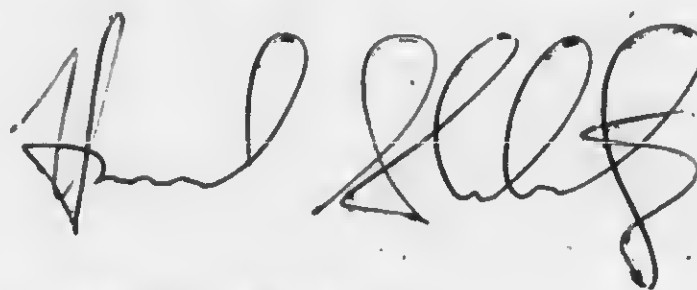
Dear Mr. Hamburg,

Thank you for your invitation to perform at your Chanukah Party, and for taking time to meet with us this past Friday. We regret that we could not agree on a presentation that would be satisfactory to both of us. For our part, this does not preclude some arrangement for a future production.

Please come and see our February production of "The Golem" at the Jewish Center. We would be interested in your comments.

Again, thank you; kindly express our thanks to Rabbi Lehman as well.

Yours truly,

A handwritten signature in dark ink, appearing to read "Howard Shalwitz", written in a cursive style.

Howard Shalwitz



*Return 2  
Shirley  
Copied  
File 97  
Theater*

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

September 29, 1978

Mr. Harold Shalwitz  
175 Pinehurst Avenue Apt. 5D  
New York, New York 10033

Dear Mr. Shalwitz:

Thank you very much for your letter of September 19th. We would be greatly interested in having your group perform once for us before arranging for a showing to which the public would be invited. Would you be amenable to maybe present a short scene during one of our social gatherings? We usually fill the Social Hall with our own membership and we will probably have an audience of at least 300. It occurred to me that the Chanukah party which would take place on December 24th, in the late afternoon, might present an ideal occasion to present one scene from "I Am A Camera". This would give us an opportunity to get acquainted with one another and we can subsequently take up the possibility of arranging for a full time performance by your group to be given for the benefit of our members and the public at large. Please let me know your view. Feel free to call me any evening at 927-6054 or 795 7540.

With all good wishes to you.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk

*Theater Group*

175 Pinehurst Ave. #5-D  
New York City 10033  
927-6291

September 19, 1978

Dr. Max Hamburg  
100 Overlook Terrace  
New York City

Dear Dr. Hamburg,

At the suggestion of Rabbi Lehman, I am writing to acquaint you with a proposal to present a theatrical production at the Hebrew Tabernacle for the Congregation and the community.

I am a professional actor; Roger M. Brady, my colleague, is an actor and director. We both reside in Washington Heights. The two of us are currently in the beginning stages of founding our own theatre. This theatre is still at least a year in coming, and in the interim we hope to collaborate on several shows here in New York City. We would like at least one of these productions to be in Washington Heights, because of the convenience to us, and because of the absence of professional theatre in the area.

We have three plays in mind right now: The Visit by Freidrich Durrenmatt, I Am A Camera by John Van Druten, and The Golem by H. Leivick. We are still looking at other plays as well, and are open to suggestions in the hope of finding the best play for our primary audience - the members of your congregation.

This would be an Equity approved showcase, rehearsing for about four weeks, with anywhere from two to twelve performances. Rehearsals do not necessarily have to take place at the Temple, except for two or three rehearsals immediately prior to the performances.

Admission charge would be minimal. Actors' Equity Association allows a maximum of \$3.50; we would offer a reduced price for senior citizens and would like to play at least one matinee for those who don't wish to go out at night. According to Rabbi Lehman, January 13 and 14 are open on the temple calendar, and those dates would suit us well.

This will not be an elaborate production, and of course we will cover all expenses. We will gladly accept full responsibility for injuries and will sign a waiver to that effect if necessary. We would be happy to post a refundable bond to cover Temple expenses.

Should a profit accrue from the production, we would be happy to share it with the Temple. We would be glad to discuss arrangements by which the entire project might be made a fund-raising event - an approach with benefits for both the Temple and us.

*Theater Group*

175 Pinehurst Ave. #5-D  
New York City 10033  
927-6291

September 19, 1978

Dr. Max Hamburg  
100 Overlook Terrace  
New York City

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Dr. Max Hamburg  
PAGE 2

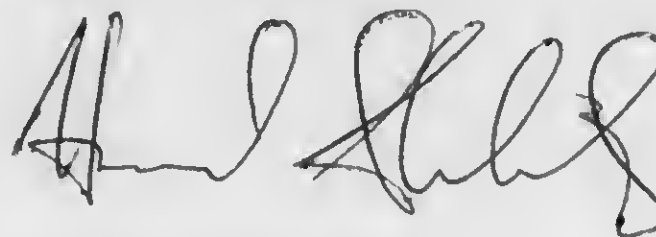
Our main interest is in mounting the best possible production relying on fine acting rather than technical extravagance, providing an opportunity for us to advance our skills and for the community to have a theatrical event of high quality and low cost.

We met with Rabbi Lehman on September 13 and discussed the project with him. He was extremely kind and realistic, doing his best to acquaint us with the situation from the Temple's point of view. At that time we emphasized that our plans are extremely flexible, and we are confident that we can accomodate ourselves to that situation.

If this project interests you, please contact me by phone or mail at your earliest convenience and we will gladly arrange a meeting to discuss the matter in detail.

Thank you for your consideration. Looking forward to hearing from you,  
I am

Sincerely yours,

A handwritten signature in dark ink, appearing to read "Howard Shalwitz", written in a cursive style.

Howard Shalwitz

cc: Rabbi Lehman

AR 25598

2/21

CORRESPONDENCE - T-W 1978

ARCHIVES





איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

NEW YORK FEDERATION OF  
REFORM SYNAGOGUES

March 7, 1978

Dr. Max Hamburg  
Hebrew Tabernacle  
551 Ft. Washington Ave.  
New York, NY 10032

Dear Dr. Hamburg:

Due to the snow storm and cancellation of the February 6, 1978 MUM Committee meeting, we have rescheduled our next meeting for Thursday, March 30, 1978 at the House of Living Judaism on the 3rd floor.

The MUM Committee at that time specifically wishes to discuss with the congregation a plan of dues payments for the fiscal year 1978-1979 and subsequent years.

Please call the New York Federation office at 249-0100, ext. 341 for an appointment at either 6:00 p.m. or 8:00 p.m. at least two appropriate officers or committee chairpersons should attend.

Just a reminder, if you have not already submitted a copy of the year-end operating statement for the fiscal year most recently concluded please do so. This should be sent to the national office of the Department of Maintenance of Union Membership, prior to this meeting.

Sincerely,

Elayne Walker  
NYFRS MUM Committee

cc: Robert N. Randall  
Joan Greenberg  
Rabbi Stuart A. Gertman  
Seymour Sims

5/31/78

All Letters to

Norbert Turkel

regarding Exit

Floor Plan for

Downstairs Social Hall

are filed in Safe -

right side in

Norbert Turkel Manila

Folder - some section

of architect plans &

Assembly Permit Folder.

January 6, 1978

Mrs. Olga Weihermann  
50 Overlook Terrace  
New York, New York 10033

Dear Mrs. Weihermann:

I wish to express to you our sincere gratitude for your generous contribution to the Temple in honor of the memory of Bianca Geist.

All of us appreciate greatly your gesture of friendship as well as your thoughtfulness. Rabbi Lehman and Cantor Herman join me in these sentiments.

With many good wishes and best personal regards.

Sincerely yours,

MAX HAMBURGH  
President

MH/sk

JUSTIN WINTER  
30 BROAD STREET  
NEW YORK, N. Y. 10004

August 2, 1978

Dr. Max Hamburg  
c/o Bar Harbor Motor Inn  
Bar Harbor, Maine 04609

Dear Max,

Since I am preparing gradually to leave New York, even though it is still about one and one-half week's time, I would like to write a few lines to you concerning the Tabernacle so that you are informed when you come back.

I had a number of talks with Ernie Hartog and he told me that the loudspeakers were ordered and Benson will install them towards the end of August. The extension of the memorial tablets is also on order and Olson will put them in about the same time.

The railings which we had discussed to go up to the bima, upstairs and downstairs as well, are on order. We cannot put up wooden railings downstairs but we will put up some heavy ropes for people to hold on.

The painting of the ceiling is contracted for the last week in August.

The biggest surprise came yesterday when Ernie informed me that he had received a very thorough report from a most reputable organ firm in New York stating that we have a fine instrument. Some damage was done by the rain but repairs can be made by this firm and their estimate is that the cost will run between \$750 and \$1,000. Since Ernie is convinced that the firm is excellent, I authorized the work immediately and also asked him to see whether an annual service contract can be negotiated at a reasonable figure with this firm. I will keep the letter here for a day or two before sending it out to you because Ernie will send me a copy of their report and I would like to enclose, if possible, one for you.

Financially, we are in good condition and there shouldn't be any problems in this field while I am away. Richard Feist is back this weekend and will take over signing of checks, etc.

(cont'd.)

JUSTIN WINTER  
30 BROAD STREET  
NEW YORK, N. Y. 10004

-2-

I don't know whether you have already set up a fixed date for the Board meeting before the holidays. My suggestion would be September 24th, which is a Sunday and we will get most people to attend. Also, since I will be back on the 16th, this gives us a week to get together to discuss any items for the agenda, etc.

One thing which concerns me to a degree is the Schmitt case. Whether this should come before the Board or not we may have to talk, but they talk quite a bit about their resignation which was necessary in order to get Henry to perform the ceremony. Matters of this kind are not pleasant and it may be necessary for us to formulate clearly the position of the Tabernacle in similar cases in the future, with or without the Board's approval; this we have to discuss. When you come back you may want to talk to Paul Ganzman who is part of the Schmitt crowd but not in accord with their acting.

Another problem is the Union. They wrote a letter to you which I opened and I talked after that with Mr. Randall who has written the letter. Mr. Randall takes a very adamant attitude that the offer we have made and preliminarily agreed in our April meeting is not acceptable to the Union and he thinks that we can and must do much better to support their institution, even if it means to cut down from the services we render to our congregants. I told him that I don't think we will do that, however, I cannot even negotiate since our authorization from our Board does not permit to talk anything else than the 3% we had agreed upon. I wrote him a letter on July 27th and the matter is postponed until the end of September or, for all practical purposes, until after the holidays in October. Copies of his letter and of my answer are attached hereto.

I hope you and Traude have a good time in Bar Harbor and you don't spend too many hours in your laboratory. Do not forget you need a vacation and a rest just as much as everybody else.

All the best wishes to you and the family and heartiest regards, in which Alice joins me. I remain

Yours, *J. Winter*



ROSE & SCHLESINGER  
ATTORNEYS AT LAW

HERBERT B. ROSE  
SANFORD J. SCHLESINGER

BARRY J. BOXER  
PAUL S. ALPERT \*  
BARBARA L. RADWAY \*\*

\* N. Y. AND MASS. BARS  
\*\* CALIF. AND OHIO BARS ONLY

535 FIFTH AVENUE  
NEW YORK, N. Y. 10017

(212) 687-1806  
CABLE: "GOODMORLEX NEW YORK"

ALFRED L. WEINBERG  
COUNSEL

February 24, 1978

Hebrew Tabernacle of Washington Heights  
551 Fort Washington Avenue  
New York, New York 10040

Re: Estate of Lilly Weil

Gentlemen:

In accord with our receipt of the duly executed receipt and release agreement enclosed herewith please find the following checks payable as hereinafter indicated representing payment in full of the general legacies under the Last Will and Testament of Lilly Weil:

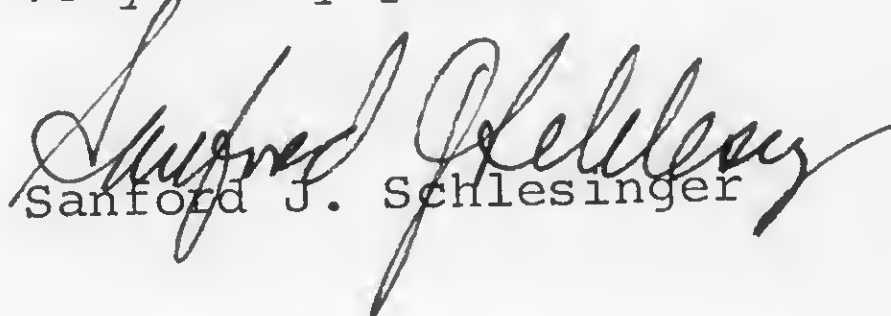
Check in the amount of \$2,500 payable to the Sisterhood of the Hebrew Tabernacle of Washington Heights.

Check in the amount of \$2,500 payable to the Hebrew Tabernacle of Washington Heights.

Please acknowledge receipt of the above and the within on the enclosed copy of this letter and return same to me in the enclosed self-addressed stamped envelope.

Thank you.

Very truly yours,

  
Sanford J. Schlesinger

SJS

1

Enclosures

cc: Mrs. Else David  
Mr. Ernest W. Michel

August 10, 1978

Mr. Frank Schauss

Workman's Benefit Fund  
Branch No. 91  
337 West 181st Street  
New York, N. Y. 10033  
Dear Mr. Schauss:

This is to confirm that we have made a reservation for you for the use of our Social Hall on Sunday, November 19, 1978 from 11:00 A.M. until approximately 3:00 P.M.

Your contribution of \$75.00 will be gratefully accepted and we suggest that you also give a gratuity of \$10.00 to the superintendent.

In addition to our facilities, which will include the Social Hall properly set up, you will also have the use of the coat room, and we will also provide a guard at the main door for 4 hours. Should you need his service beyond this time, I suggest that you so instruct him and that you pay him \$3.00 for every hour that he serves over and above the original 4 hours. I strongly urge that you have the guard present for the entire time that your meeting is in session.

Please be good enough to confirm your acceptance of this arrangement in writing.

Sincerely yours,

Max Hamburg  
President

MH:er

AR 25598

2/22

ADULT BAR/BAT MITZVAH

1989

ARCHIVES

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

January 4, 1989

TO: ALL PROSPECTIVE ADULT BAR/BAT MITZVAH STUDENTS  
FROM: RABBI ROBERT L. LEHMAN

We are all delighted by your response to our inquiry regarding adult Bar/Bat Mitzvah. There are almost 10 individuals who have indicated a desire to participate. It will be a good minyan.

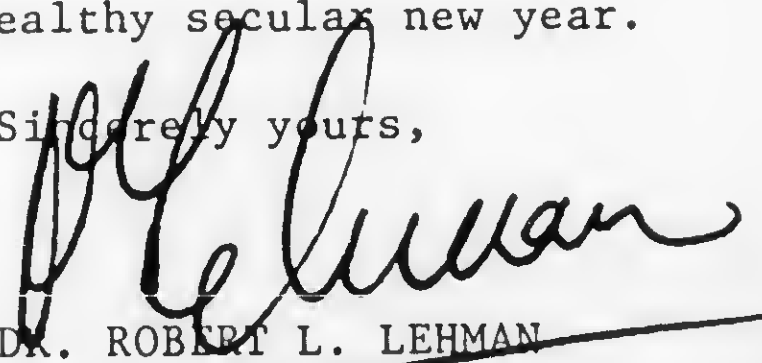
In order for us to plan and put things into motion, I would like you to meet with me on

WEDNESDAY EVENING, FEBRUARY 8th,  
at 7:30 P.M.

I hope that you will make every effort to attend so that we can meet and exchange points of view.

Warmest greetings to you for a happy and healthy secular new year.

Sincerely yours,

  
DR. ROBERT L. LEHMAN  
Rabbi

RLL:sk

P.S. Please confirm your ability to attend this meeting on Feb. 8th with Sheila Klein in our Temple Office at 568-8304.

AR 25598

2/23

AUFBAU - HONORING ROBERT LEHMAN 1979

ARCHIVES



February 9, 1979

Dr. Hans Steinitz  
Editor of Aufbau  
2121 Broadway  
New York, New York 10023

Dear Mr. Steinitz:

I should like to transmit to you and call to your attention a news item which is certainly "fit to print" and of interest to Aufbau readers.

On March 6th, Hebrew Union College, at 40 West 68th Street, will confer the honorary degree of Doctor of Divinity Honoris Causa to Rabbi Robert L. Lehman of the Hebrew Tabernacle of Washington Heights.

Dr. Alfred Gottschalk, President of Hebrew Union College will bestow the degree on Rabbi Lehman in recognition of his outstanding contribution to Judaism and the Jewish People.

Rabbi Lehman attended the University of Maryland, Yeshiva University and graduated from Long Island University with honors.

He was president of the New York Association of Reform Rabbis and is a member of the National Committees of the Central Conference of American Rabbis and was a member of the National Executive Committee of CCAR.

Rabbi Lehman has been Rabbi of the Hebrew Tabernacle for 22 years and has been voted "Rabbi for Life" by a grateful congregation.

His dynamism has catapulted the Hebrew Tabernacle into the rank of the leading Reform Congregation of Upper Manhattan. His more recent innovations include the establishment of an Adult School - "the Open Mind" at the Tabernacle the curriculum of which includes courses in Bible, Art, Jewish History, Musicology and Critical Analysis of Current Events/

Rabbi Lehman has brought distinguished artists like Pinchas Zukerman to perform at the Tabernacle and his most recent achievement is the sponsorship of a book published by the Tabernacle, "Reflections on the Holocaust" in which members of the Tabernacle tell their own story on "how they survived".

The honor bestowed upon Rabbi Lehman by Hebrew Union College is, of course, a source of great joy and satisfaction to the congregation of the Tabernacle, (almost all of whom are regular readers of the Aufbau).

This information is sent to you in hopes that you may find it worthy of taking note of it.

Respectfully,

MAX HAMBURGH  
President

MH/sk

AR 25598

2/24

CELEBRATION - 35<sup>TH</sup> ANNIVERSARY AT HEBREW TABERNACLE 1992

ARCHIVES

RABBI'S CELEBRATION - MAY 2,  
1992

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

March 2, 1992

Rabbi and Mrs. Leonard Kravitz  
280 Prospect Avenue  
Hackensack, New Jersey 07601

Dear Leonard and Hannah,

As you know, we will be celebrating my 35th Anniversary with the Congregation, on Saturday morning, May 2nd. I would like very much to invite you to attend this service, and, at the appropriate time, to respond to an Aliyah. It would give me great pleasure to have you here to share in this special occasion.

I am enclosing an Aliyah slip which I would like you to fill out and return to me as soon as possible.

Warmest personal greeting and all good wishes as always.

Sincerely yours,

DR. ROBERT L. LEHMAN  
Rabbi

RLL:sk



DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

March 2, 1992

Rabbi Selig Salkowitz  
Union Temple  
17 Eastern Parkway  
Brooklyn, New York 11238

Dear Selig,

As you know, we will be celebrating my 35th Anniversary with the Congregation on Saturday morning, May 2nd. I would very much like to invite you to attend this service, and, at the appropriate time, to respond to an Aliyah. It would give me great pleasure to have you here to share in this special occasion.

I am enclosing an Aliyah slip which I would like you to fill out and return to me as soon as possible.

Warmest personal greetings and all good wishes as always.

Sincerely yours,

DR. ROBERT L. LEHMAN  
Rabbi

RLL:sk

March 2nd Letter for May 2nd R.L.L. Special Service

Storage 9 Letter typed to:

Rabbi Paul Steinberg  
54 Rutledge Road  
Scarsdale, New York 10583

Rabbi Leonard Poller  
21 Larchmont Avenue  
Larchmont, New York 10538

Rabbi Joseph Glaser  
20 Edgewood Road  
Scarsdale, New York 10583

Rabbi Bernard Zlotowitz  
15 Aberdeen Place  
Fair Lawn, New Jersey 07410

Rabbi Joseph Rudavsky  
280 Prospect Avenue  
Hackensack, New Jersey 07601

Rabbi Gustav Buchdahl  
702 Old Crossing Drive  
Baltimore, MD. 21208

Rabbi Peter Grumbacher  
300 Woodland Drive  
Wilmington Delaware 19809

Rabbi Elliot Stevens  
13 Dayton Avenue  
North Tarrytown, N.Y. 10591

Rabbi Ronald Sobel  
1 East 65th Street  
New York, New York 10021

Rabbi Alexander Schindler  
838 Fifthe Avenue  
New York, New York 10021

Rabbi Allen Kaplan  
445 East 86th Street  
New York, New York 10028

Rabbi Alfred Gottschalk  
17 Belsaw Place  
Cincinnati, Ohio 45220

Rabbi Jacob Goldberg  
620 Ft. Washington Avenue  
New York, New York 10040

Dr. Richard Snyder  
New York Theological Seminary  
3 West 29th Street  
New York, New York 10001

Dr. George Webber  
315 East 106th Street  
New York, New York 10029

Rev. Randolph Jones  
1400 Minesite Rd.  
Allentown, PA 18103

Rabbi Robert Jacobs  
Leo Baeck Institute  
129 East 73rd Street  
New York, New York 10021

Rev. James H. Harris, Jr.  
Princeton United Methodist Church  
7 Vandeventer Avenue  
Princeton, New Jersey 08542-6920

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

(212) 568-8304

DR. ROBERT L. LEHMAN, RABBI  
ROBERT M. BLOCH, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

CHARLES M. BLEIBERG, PRESIDENT  
MRS. ELSA F. KATZ, TREASURER  
MRS. GERTRUDE MAIER, SECRETARY

On Shabbat morning, May 2nd, our Congregation will be observing Rabbi Lehman's 35th Anniversary with our Temple, and his 65th Birthday.

As his friend and colleague, we feel certain that you and your family will want to be a part of this celebration, and we would like this letter to serve as your invitation. At the same time, we would appreciate your letting us know whether you will attend, so that Rabbi Lehman will have the opportunity to greet you publicly.

Our service, on May 2nd, will begin at 10 A.M. We look forward to having you with us.

Sincerely yours,

Day Phone --Temple: 212-568-8304  
Evening Phone-Home: 201-261-5126

JOAN TAUB  
Coordinator

RABBI LEHMAN'S LIST FOR INVITATIONS

DR. AND MRS. CURT SILBERMAN  
25 HANOVER ROAD  
P.O. BOX 238  
FLORHAM PARK, NEW JERSEY 07932-0238

MR. AND HANS FRANK  
1 NEW YORK PLAZA  
NEW YORK, NEW YORK 10004

DR. AND MRS. FRED ~~NEBEL~~ GRUBER  
129 EAST 73RD STREET  
NEW YORK, NEW YORK 10021

RABBI MAX GRUENEWALD  
18 HARAN CIRCLE  
MILLBURN, NEW JERSEY 07041

RABBI AND MRS. ROBERT JACOB  
129 EAST 73RD STREET  
NEW YORK, NEW YORK 10021

MR. AND MRS. HANS HAMMELBACHER  
108-50 71ST AVENUE  
FOREST HILLS, NEW YORK 11375

MR. SAUL KAGAN  
220 EAST 72ND STREET  
NEW YORK, NEW YORK 10021

MR. AND MRS. PETER STRAUSS  
870 FIFTH AVENUE  
NEW YORK, NEW YORK 10021

MR. AND MRS. WILLIAM KOBER  
535 WEST 110TH STREET  
NEW YORK, NEW YORK 10025

MR. AND MRS. KURT LANDSBERGER  
2121 BROADWAY ~~←~~ c/o AUFBAU  
NEW YORK, NEW YORK 10023

MR. HENRY MARX ~~←~~ c/o AUFBAU  
2121 BROADWAY  
NEW YORK, NEW YORK 10023

MR. AND MRS. STEPHEN ROSSKAM  
29-45 172ND STREET  
FLUSHING, NEW YORK 11358

MR. AND MRS. WERNER STEIN  
10 FAIRFIELD ROAD  
GREAT NECK, NEW YORK 11024

DR. AND MRS. HERBERT STRAUSS  
90 LA SALLE STREET  
NEW YORK, NEW YORK 10027

MR. AND MRS. ALBERT TIETZ  
111-14 75TH ROAD  
FOREST HILLS, NEW YORK 11375

MR. AND MRS. FRITZ WEINSCHENK  
36 WEST 44TH STREET  
NEW YORK, NEW YORK 10036

MR. STEPHEN WERTHEIMER  
120-32 83RD AVENUE  
KEW GARDENS, NEW YORK 11415

DR. AND MRS. FRANZ WINKLER  
1070 PARK AVENUE  
NEW YORK, NEW YORK 10028

MR. AND MRS. NORBERT WOLLHEIM  
56-15 186TH STREET  
FRESH MEADOWS, NEW YORK 11365

MR. AND MRS. HENRY ZACHARIAS  
488 MADISON AVENUE  
NEW YORK, NEW YORK 10022

MRS. K. ROSENTHAL ~~←~~ c/o AMERICAN FEDERATION  
570 SEVENTH AVENUE OF JEWS FROM CENTRAL  
NEW YORK, NEW YORK 10018 EUROPE

MR. DENNIS RORBAUGH ~~←~~ c/o AMERICAN FEDERATION  
570 SEVENTH AVENUE OF JEWS FROM  
NEW YORK, NEW YORK 10018 CENTRAL EUROPE

MR. AND MRS. STANLEY MICHELS  
160 CABRINI BLVD.  
NEW YORK, NEW YORK 10033

SENATOR AND MRS. FRANZ LEICHTER  
448 RIVERSIDE DRIVE  
NEW YORK, NEW YORK 10027

ASSEMBLYMAN AND MRS. J. BRIAN MURTAUGH  
33 INDIAN ROAD  
NEW YORK, NEW YORK 10034

MRS. LESLIE FOSTER  
ISABELLA HOUSE  
525 AUDUBON AVENUE  
NEW YORK, NEW YORK 10040

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70-20 108TH STREET  
FOREST HILLS, NEW YORK 11375

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22 EASTBROOK DRIVE  
RIVER EDGE, NEW JERSEY 07661

MR. AND MRS. HARRY REINER  
220 FAIRVIEW AVENUE  
ENGLEWOOD CLIFFS, NEW JERSEY 07632

MRS. HELGA BODEEN  
672 CAMBRIDGE ROAD  
PARAMUS, NEW JERSEY 07652

MRS. MARCIA SALKOWITZ  
8 BALLARD PLACE  
FAIR LAWN, NEW JERSEY 07410

MR. AND MRS. ALLAN H. ENGEL  
71 ANNIM ROAD  
WEST CALDWELL, NEW JERSEY 07006

MR. AND MRS. J. REYNOLDS  
70 PARK TERRACE EAST  
NEW YORK, NEW YORK 10034

MR. AND MRS. TOM MARINO  
520 WEST 218TH STREET  
NEW YORK, NEW YORK 10034

MR. AND MRS. HARRY STRUASS  
77 PARK TERRACE EAST  
NEW YORK, NEW YORK 10034

MRS. LOTTE MARSHALL  
C/O CONGREGATION HABONIM  
44 WEST 66TH STREET  
NEW YORK, NEW YORK 10023

MR. AND MRS. WERNER ROTHSCHILD  
14 JOYCE LANE  
WOODBURY, NEW YORK 11797

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107-40 QUEENS BLVD  
Forest Hills, N.Y., 11375

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0-27 WEST AMSTERDAM AVENUE  
FAIR LAWN, NEW JERSEY 07410

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NEW YORK, NEW YORK 10003

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YONKERS, NEW YORK 10710

MRS. JANET GREENE  
31-B MEADOW GREEN CIRCLE  
MANALAPAN, NEW JERSEY 07726

MR. AND MRS. EUGENE FREED

55 Ocean Ave  
MONMOUTH Beach, N.J.  
07750

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185 BYRAM SHORE RD.  
GREENWICH, CT

DRS. PETER AND DARLENE LEVY  
110 BLEEKER STREET  
NEW YORK, NEW YORK 10012

MR. AND MRS. GARY JOSEPH  
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EASTCHESTER, NEW YORK 10709

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NEW YORK, NEW YORK 10471

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200 WINSTON DRIVE  
CLIFFSIDE PARK, NEW JERSEY 07010

MR. AND MRS. HERMAN WINGENS  
300 WINSTON DRIVE  
CLIFFSIDE PARK, NEW JERSEY 07010

DR. AND MRS. FREDERICK REITER  
2077 CENTER AVENUE APT. 14A  
FORT LEE, NEW JERSEY 07024

MRS. EDITH SHELDON AND FAMILY  
48 HAMILTON DRIVE  
CHAPPAQUA, NEW YORK 10514

DRS. MILTON AND HANNA KAPIT  
1 WEST 85TH STREET  
NEW YORK, NEW YORK 10024

W



MR AND MRS. KIRK SCHLOSS  
3166 MONTEREY DRIVE  
MERRICK, NEW YORK 11566

MS. BRURIAH SZAPIRO  
140 WEST END AVENUE  
NEW YORK, NEW YORK 10023

MR. AND MRS. KEN WOLFF  
34 LAWRENCE COURT  
CLOSTER, NEW JERSEY 07624

MR. AND MRS. CHARLES BRENAUER  
150 EAST 69TH STREET  
NEW YORK, NEW YORK 10021

MR. AND MRS. CHARLES MARX  
11 ROBIN ROAD  
SHARON, MASS. 02067

MR. AND MRS. L. KEARNEY  
70 PARK TERRACE EAST  
NEW YORK, NEW YORK 10034

MR. AND MRS. STEPHEN FRANK  
273 SHANGAWALK TRAIL  
MEDFORD, NEW JERSEY 08055

MR. PIERRE LEHU  
C/O OSTBERG ASSOC.  
304 PARK AVE. SOUTH  
NEW YORK, NEW YORK 10010

MR. AND MRS. SID SCHONFELD  
49 CYPRESS STREET  
TENAFLY, NEW JERSEY 07670

MR. LARRY SCHLOSBERG  
93 CRESCENT PLACE  
YONKERS, NEW YORK 10707

MR. AND MRS. FRED ROSENBERG  
1512 PALISADE AVENUE  
FT. LEE, NEW JERSEY 07024

MR. AND MRS. LOU WALTER  
12 STEPHEN COURT  
WOODCLIFF LAKE, NEW JERSEY 07675

MR. AND MRS. JACK JACKEL  
733 HOLLY STREET  
NEW MILFORD, NEW JERSEY 07646

MR. AND MRS. MAX GOLDMEIER  
1534 RICA PLACE  
VALLEY STREAM, NEW YORK 11580

MR. AND MRS. FRED SIEBENBERG  
46 GLENWOOD ROAD  
PLAINVIEW, NEW YORK 11803

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555 NORTH AVENUE  
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MR. AND MRS. MARTIN HAAS  
555 NORTH AVENUE  
FT. LEE, NEW JERSEY 07024

AR 25598

2/25

CIRCULAR LETTERS & FORMS 1957, 1978

ARCHIVES

Hebrew Tabernacle of Washington Heights

607 WEST 161ST STREET, NEW YORK 32, N. Y.

LORRAINE 8-8304

MORRIS A. ENGEL, PRESIDENT

DAVE NEWMAN, SECRETARY

July 1957

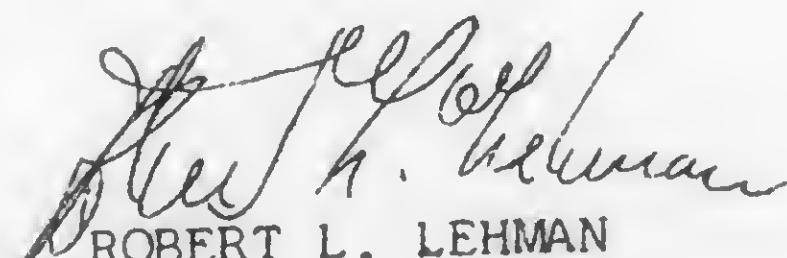
Dear Friends:

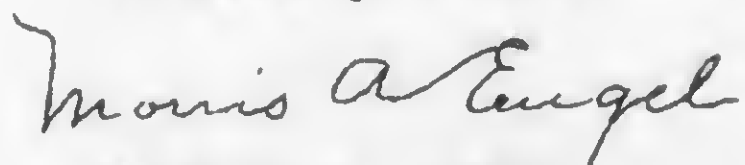
Inasmuch as the forthcoming High Holy Days are rapidly approaching, we should like to call your attention to the fact that if you wish to memorialize the names of your beloved departed by inscribing them in our beautiful Memorial Booklet, you submit their names on the enclosed Memorial Envelope together with your donation. In this manner, you will be assured that their names will not be omitted. Should the names of your departed appear in our Book of Life, on our Tablets or Memorial Windows, it will not be necessary for you to resubmit their names, as they will automatically be included in our Memorial Booklet.

Might we suggest that you take care of this matter prior to leaving on your vacation in order to avoid any oversight. All names must be in our office no later than Tuesday, September 10th, in order to give us sufficient time to go to press.

We should like to take this opportunity of thanking you for your cooperation in this matter now as in the past. May you and yours have a most pleasant summer.

Sincerely yours,

  
ROBERT L. LEHMAN  
Rabbi

  
MORRIS A. ENGEL  
President

HEBREW TABERNACLE CONGREGATION  
551 Fort Washington Avenue, New York City 10033

FRIDAY, DECEMBER 15th, 1978  
at 8:15 P.M.

SPECIAL MEMORIAL TRIBUTE  
TO  
GOLDA MEIR

Please tell your friends.



MARK THIS IMPORTANT DATE ON YOUR CALENDAR

PINCHAS ZUKERMAN IN CONCERT  
at the

Hebrew Tabernacle Congregation  
551 Fort Washington Ave., N.Y.C.

SUNDAY AFTERNOON, MAY 7, 1978, at 3 P.M.

Reception following the Concert.

Prices: \$5, \$8, \$10, \$12, \$15

Call: 568-8304

Reservations Accepted Now!  
Membership has 1st Choice for Limited Time!

**HEBREW TABERNACLE**  
**OF WASHINGTON HEIGHTS**  
**551 FT. WASHINGTON AVE.**  
**NEW YORK. N. Y. 10033**

**Non-Profit Org.**  
**U. S. POSTAGE**  
**P A I D**  
**Permit No. 9625**  
**New York, N. Y.**

HEBREW TABERNACLE CONGREGATION  
551 Fort Washington Avenue, New York City

PROUDLY PRESENTS

**Pinchas**  
**ZUKERMAN**

Violin



MARC NEIKRUG  
Piano

IN CONCERT

Sunday Afternoon  
May 7th, 1978

*... Program ...*

Sonata in E minor, K. 304 . . . . . MOZART

Allegro  
Tempo di menuetto

Duo Sonata in A Major, Op. 162 . . . . . SCHUBERT

Allegro moderato  
Scherzo  
Andantino  
Allegro vivace

Fantasiestücke, Op. 73 . . . . . SCHUMANN

INTERMISSION

Sonata in G Major, Op. 78 . . . . . BRAHMS

Vivace ma non troppo  
Adagio  
Allegro molto moderato

Mr. Zukerman is represented by ICM Artists, Ltd.  
and records on Columbia Records.

The Congregation is deeply indebted to all those who by their faith, skill and effort helped to make this wonderful afternoon possible.

Concert Committee Leadership

Mrs. Eva Feist  
Mrs. Traude Hamburg  
Mrs. Sonya Hartog

For the Congregation

Robert L. Lehman  
Rabbi

Dr. Max Hamburg  
President

Frederick C. Herman  
Cantor

If you would like to be kept informed as to the other activities of our Congregation, please feel free to call 568-8304 weekdays.



From.....

.....

.....Zip.....

**HEBREW TABERNACLE CONGREGATION**

**551 Fort Washington Avenue**

**New York, N. Y. 10033**

## **HEBREW TABERNACLE OF WASHINGTON HEIGHTS**

Please offer prayer for the following members of my family or friends during the Yiskor Services on Yom Kippur. These names will be inscribed in our Yiskor memorial booklet.

Please Print

---

---

---

---

---

Name

Address

Enclosed is my check in the amount of \$.....as a donation to the Temple.

*Hebrew Tabernacle Congregation*

551 FT. WASHINGTON AVE., N.Y.C.

INVITES YOU TO WORSHIP WITH US  
AT A SPECIAL SABBATH EVENING SERVICE  
ON FRIDAY, NOVEMBER 10, 1978 AT 8:15 P.M.  
TO MARK THE 40TH ANNIVERSARY OF "KRISTALLNACHT"  
AND TO PRESENT THE BOOK

*"Reflections on the Holocaust"*

AUTHORED BY ROSALYN MANOWITZ  
AND PUBLISHED BY HEBREW TABERNACLE

---

THE AMERICAN FEDERATION OF JEWS  
FROM CENTRAL EUROPE HAS INVITED  
ITS MEMBERS AND FRIENDS  
TO PARTICIPATE IN OUR COMMEMORATION

SERMON BY RABBI LEHMAN

---

DR. MAX HAMBURGH AND DR. CURT C. SILBERMAN  
WILL EXTEND GREETINGS

# *Hebrew Tabernacle of Washington Heights*

551 FT. WASHINGTON AVENUE • NEW YORK, N. Y. 10033

Robert L. Lehman  
Rabbi

Frederick C. Herman  
Cantor

Max Hamburg  
President

---



## MUSICAL SERVICE FOR SHABBAT CHANUKAH

DECEMBER 29th, 1978

Music arranged and prepared by Cantor Herman



## Program



Organ Prelude

Mo oz tzur (brass quartet).....\* B. Marcello (1686-1739)  
arr. F. Herman

Mo oz tzur (choir and organ) ..... B. Marcello  
arr. F. Herman

Service continues on page 38 of Union Prayer Book (UPB)

Bor'chu (cantor, choir and organ, with brass quartet). S. Rossi\*\*

Sh'ma (cantor, then choir and congregation)

Mi chomocho ..... Chanukah melody

V'shomru (cantor and choir)

Continue with pp. 89-90 (UPB)

Chanukah Candle Blessings Trad.

Rock of Ages (congregation, choir and brass)

Silent Prayer

May the Words (choir) .....S. Rossi

Kiddush (cantor) ..... Louis Lewandowski (1821-1894)

Explanatory Remarks

Psalm 80, Elohim, Hashivenu (choir and organ).....S. Rossi

Adoration (cantor, choir and brass)..... S. Rossi

Kaddish

Collection

While the offering is being taken,  
the brass ensemble will play

Canzon per sonare .... by Giovanni Gabrielli (1555-1612)

Announcements

Adon Olom ..... L. Lewandowski

Benediction

Postlude: A Psalm of David (organ)..... S. Rossi  
transcribed by Isadore Freed

\* Benedetto Marcello borrowed melodies from the Sefardic and Ashkenazic rituals of the Jewish community of Venice and incorporated them in his setting of 50 Psalms, pub. between 1724-1727. By that time this tune had probably been in use for over 100 years. The choral arrangement and brass transcription heard tonight are by Cantor Herman.

\*\* Salomone Rossi (b. 1587, d. 1628)



Special thanks to the Horace Mann School for providing the brass ensemble for this service. The members of this group are students of the Horace Mann School and are listed below.

BRASS ENSEMBLE

Jonathan Sieger.....1st trumpet  
David Kahn .....2nd trumpet  
Liz Schlosser .....horn  
David Silbersweig.....trombone

THE HEBREW TABERNACLE CHOIR

Joan Mitchell .....soprano  
Joan Furstman .....alto  
Robert Mitchell .....tenor  
Robert Becker .....bass

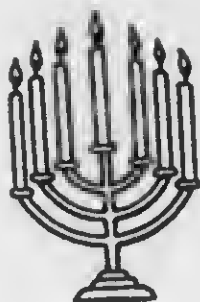
Organist: Fred Goldman

## HEBREW TABERNACLE OF WASHINGTON HEIGHTS

### Parking Information

Parking is available at the Normandy-Coliseum Garage located on the East Side at Broadway and 187th Street. Charge for parking \$1.50. Mention to the attendant that you are going to the Hebrew Tabernacle. After you have parked your car, walk two blocks west to the Independent (8th Ave.) Subway Station on Overlook Terrace; take public elevator up to Fort Washington Avenue and 185th Street, just diagonally across from the Temple. Follow same directions if coming by Broadway bus.

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*Hebrew Tabernacle of Washington Heights*  
*551 Fort Washington Avenue*  
*New York, N. Y. 10033*

*Cordially . .*

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THE 3RD ANNUAL FESTIVAL OF THE JEWISH ARTS

RABBI RICHARD ROSENTHAL  
TACOMA, WASHINGTON

WILL SPEAK IN THE SOCIAL HALL

FOLLOWING THE SERVICE

"THE IMAGE OF THE JEW IN CURRENT LITERATURE"

*Friday, March 30, 1979 at 8:15 p.m.*

THIS SPECIAL PROGRAM IS MADE POSSIBLE BY  
THE VERY GENEROUS AND DEEPLY APPRECIATED  
DONATIONS OF FAMILY AND FRIENDS, TO MARK  
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AN "ONEG SHABBAT" IN HONOR OF MR. AND MRS.  
WOLLMERINGER WILL FOLLOW THE PROGRAM.

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551 Fort Washington Ave., N.Y.C.10033

will sponsor

RABBI LEHMAN'S MONDAY EVENING LECTURE SERIES  
NOVEMBER 3rd, 10th, 17th and 24th,  
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SUBJECT: "THE JEWS OF SPAIN"

REFRESHMENTS SERVED

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OF WASHINGTON HEIGHTS  
**551 FT. WASHINGTON AVE**  
**NEW YORK, N. Y. 10033**

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**HEBREW TABERNACLE CONGREGATION**

**551 Fort Washington Avenue**

**New York, N. Y. 10033**

## **HEBREW TABERNACLE OF WASHINGTON HEIGHTS**

Please offer prayer for the following members of my family or friends during the Yiskor Services on Yom Kippur. These names will be inscribed in our Yiskor memorial booklet.

Please Print

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
\_\_\_\_\_

Enclosed is my check in the amount of \$.....as a donation to the Temple.

# *Hebrew Tabernacle of Washington Heights*

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR

ERNEST HARTOG, PRES

בְּרַכַּת

הַמֶּזֶן



## *Blessings for Meals*

---

### BLESSING OVER THE BREAD

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצֵא לֶחֶם מִן הָאָרֶץ.

Blessed are You, O Lord our God, King of the universe, who brings forth bread from the earth, to sustain us all. Amen.

INTRODUCTORY PSALM (PS. 126) TO GRACE AFTER MEALS.

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ אֶת־שִׁיבַת צִיּוֹן, הָיִינוּ  
כְּחִלָּמִים: אֲזִי יִמְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזִי יֹאמְרוּ  
בְּגוֹיִם, הִגְדִּיל יְיָ לַעֲשׂוֹת עִם־אֱלֹהֵי: הִגְדִּיל יְיָ לַעֲשׂוֹת  
עִמָּנוּ, הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת־שְׁבִיתֵנוּ כְּאֶפְיָקִים  
בְּנֹגֶב: הִזְרַעִים בְּדִמְעָה, בְּרִנָּה יִקְצְרוּ: הִלּוּךְ יִלֵּךְ  
וּבִכָּה גִשָּׁא מִשֶּׁף־הַזֶּרַע, בְּאֶזְבָּא בְּרִנָּה גִשָּׁא אֶל־מִתְיוֹ:

Shir hama'alot b'shuv adonai et shivat tzi-yon ha-yi-nu k'chol-  
mim. Az yi-ma-lay s'chok pi-nu u'l'sho-nay-nu ri-na. Az yo-m'ru  
va-go-yim, hig-dil a'do-nai la-a'sot im ay-leh hig-dil a'do nai la-a'sot  
i-na-nu, ha-yi-nu s'may chim.

Shu-va a'do-nai et sh'vi-tay-nu ka-a'fi-kim ba-ne-gev. Ha-zo r'im  
b'dim-a b'ri-na yik-tzo-ru. Ha-lech yay-lech u-va-cho no-say me-shech  
ha-za-ra, ho ya-vo b'ri-nah no-say a'lu-me-tav.

GRACE AFTER MEALS

LEADER:

רְבוֹתַי נְבָרַךְ:

Rabotai n'varaich

ALL:

יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

Y'he shaim adonai m'vorach may'ata v'ad olam.

LEADER:

בְּרִשּׁוֹת מָרָנוּ וְרַבָּנוּ וְרַבּוֹתַי, נְבָרַךְ שְׂאֲכַלְנוּ מִשְׁלֹ.

Birshut maranan v'rabanan v'rabotai n'varaich she-achalnu mishelo

ALL:

בָּרוּךְ שְׂאֲכַלְנוּ מִשְׁלֹ וּבְטוֹבוֹ חַיֵּינוּ.

Baruch she-achalnu mishelo u'vtuvo cha-yinu

LEADER: Let us join in blessing God of whose bounty we have  
partaken.

ALL: BLESSED BE OUR GOD THROUGH WHOSE  
GOODNESS WE LIVE.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

הֵן אֶת־הָעוֹלָם כָּלוֹ בְּטוֹבוֹ.

בָּחֵן, כְּחֶסֶד וּבְרַחֲמִים הוּא טָמֵן לָחֶם

לְכָל־בָּשָׂר, כִּי לָעוֹלָם חֶסֶד. וּבְטוֹבוֹ

הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאֵל יִחְסַר־

לָנוּ מִזֶּן לָעוֹלָם וְעַד, בַּעֲבוּר שְׁמוֹ

הַגָּדוֹל. כִּי הוּא אֵן וּמִפְּרִיָּם לְכָל, וּמִיִּסִּיב

לְכָל, וּמִכֵּן מִזֶּן לְכָל־בְּרִיּוֹתָיו, אֲשֶׁר

בָּרָא. בָּרוּךְ אַתָּה יְיָ, הֵן אֶת־הַכֹּל.

LEADER: Blessed are You, O Lord our God, King of the  
Universe, who provides food for all. May You  
provide sustenance for all your children at all  
times for the sake of Your great name.

ALL: WE THANK YOU, O LORD OUR GOD, FOR  
OUR LIBERATION FROM BONDAGE, FOR THE  
HERITAGE OF ERETZ YISRAEL, FOR YOUR  
TORAH WHICH YOU TAUGHT UNTO US, AND  
FOR THE LIFE OF GOOD AND MERCY WHICH  
YOU BESTOWED UPON US.

כְּכַחוּב. וְאָכַלְתָּ וְשִׁתְּתָה וּבִרְכָּתָה אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ  
הַטְּבָה אֲשֶׁר נָתַן־לְךָ: בָּרוּךְ אַתָּה יְיָ, עַל־הָאָרֶץ וְעַל־הַמָּוֶן:

(TRANSLITERATION: Kakatuv, v'achalta v'savata uverachta  
et Adonai Elohecha al ha'aretz hatovah asher natan lach.  
Baruch atah Adonai al ha'aretz v'al hamazon)

Uv'ney Yerushalayim Ir  
hakodesh bimhera v'yamenu;  
Baruch atah Adonai, boneh  
b'rachamav Yerushalayim,  
amen.)

וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה  
בִּימֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה  
בְּרַחֲמָיו יְרוּשָׁלַיִם, אָמֵן.



ALL: HAVE MERCY, O LORD OUR GOD, UPON ISRAEL  
YOUR PEOPLE AND UPON ZION, AND HASTEN  
THE DAY OF PEACE FOR ALL MANKIND.

LEADER: May the All Merciful supply the needs of all who  
honor His name.

ALL: AMEN.

LEADER: May the All Merciful send us good tidings, salvation  
and consolation.

ALL: AMEN.

LEADER: May the All Merciful bless those assembled at these  
tables and all who work for a better world.

ALL: AMEN.

LEADER: May the All Merciful strengthen the forces making  
for justice and freedom. May He endow us with  
wisdom to bestow His blessings among all His  
children.

ALL: AMEN.

LEADER: May the All Merciful make us worthy of the Messianic  
era, and help us to make our contribution to the just  
world to come.

ALL: AMEN.

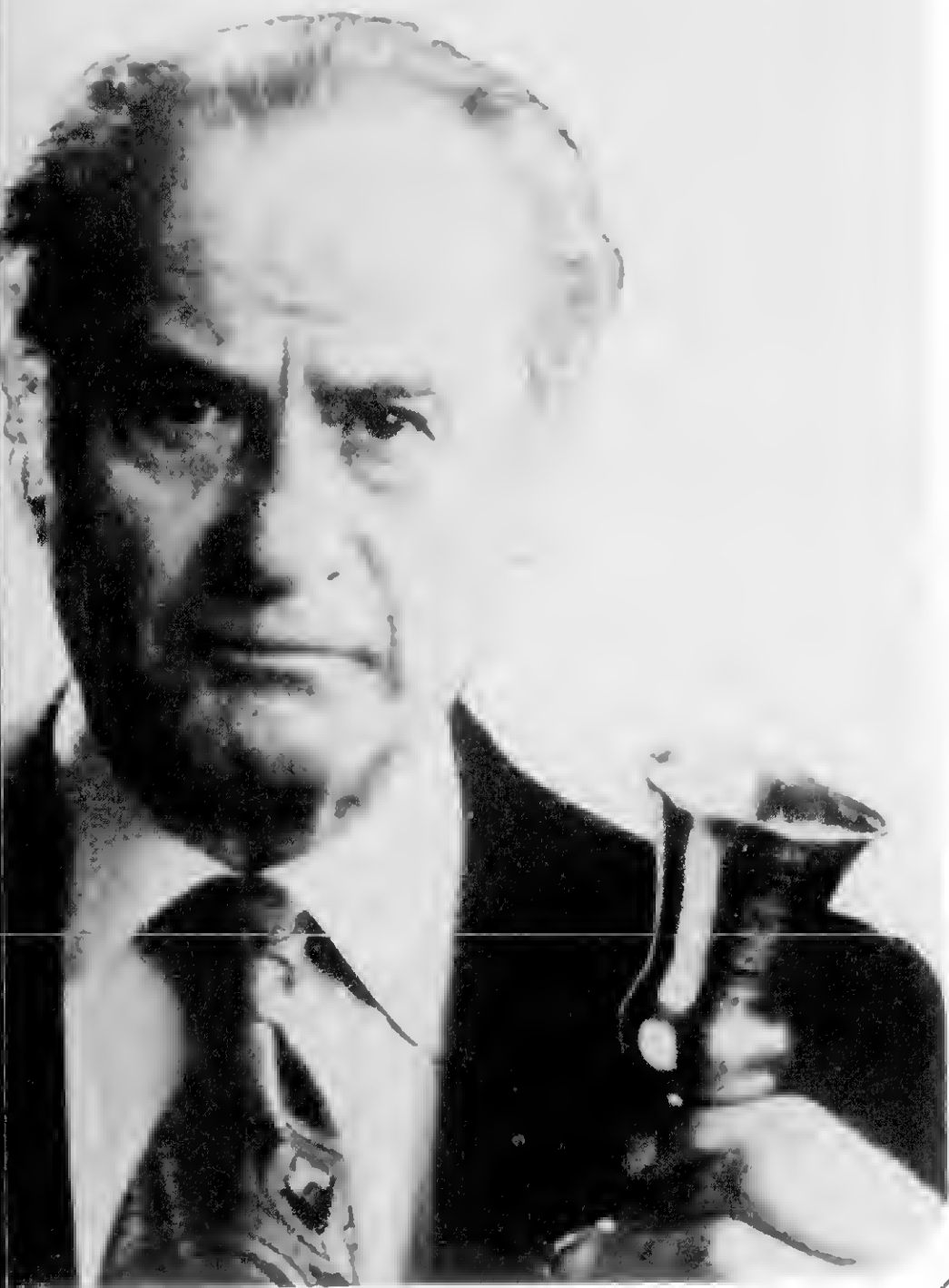
(Migdol y'shu'ot malko  
v'oseh chesed limshicho,  
l'david ulzar'o ad olam.  
OSEH Shalom bimromav,  
hu ya'aseh shalom  
alenu v'al kol Yisrael,  
v'imru amen.)

מִגְדֹּל יְשׁוּעוֹת מַלְכוֹ וְעֹשֶׂה חֶסֶד  
לְמִשְׁיְחוֹ, לְדָוִד וּלְיֹרְדֵי עֵד עוֹלָם. עֹשֶׂה  
שָׁלוֹם בְּמִרְמָו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל, וְנֹאמְרוּ אָמֵן.

LEADER: May the Lord bring peace unto His children everywhere.

ALL: AMEN!

# *Sabbath of Peace*



A ½-HOUR COLOR DOCUMENTARY  
MOTION PICTURE FOR TELEVISION  
AND GROUP SHOWINGS

NARRATED BY *Eli Wallach*



Sabbath worship in the home



Mother kindles the Sabbath lights



Children's choir in the synagogue



Talmud study "a day of discovery"



XXXI Moslems play at Al Aksa Mosque



Franciscan Mass at Church of the Holy Sepulchre



Jews celebrate Sabbath at Western Wall



Bar Mitzvah in London



Young woman who looked at the Sabbath light



Havdalah separates the holy from the profane



In 1900, many Jews Sabbath at home  
a time to reflect



Family at home

produced by the

**JEWISH**  
**Chautauqua**  
**SOCIETY**

**S**ABBATH OF PEACE shows how the Sabbath today is a welcome relief from the personal, business and international frenzy and tensions of the week; a time for rest and retrospection on the direction of our lives; a microcosm of peace in the home and in the world.

It starts with Creation... "and God rested on the seventh day"... and reveals how the concept of the Sabbath is now in universal usage.

The religious significance of the Sabbath to the Jew and its observation in different ways and on different days by Christians and Moslems are pictured. The secular Sabbath also is illustrated.

Colorful scenes were shot in Jerusalem, London, Amsterdam, New York and Great Barrington, Mass.

Eli Wallach appears in the picture in the manner of the narrator in Thornton Wilder's *Our Town*, unseen by the other participants, but his words provide insight for their thoughts and action.

"It is not so much the family which has preserved the Sabbath, but the Sabbath which has preserved the family," the film concludes. "The family of man ideal can be achieved, if people and nations will take a Sabbatical not only from work and stress, but from war."

A musical theme, *Shabbat Shalom*, embellishes familiar Sabbath melodies with an original instrumental score.

*Sabbath of Peace* is the 45th motion picture produced by the Jewish Chautauqua Society, an organization founded in 1893, which is dedicated to the advancement of interfaith understanding.



On location, left to right: Morton Silverstein, Director; Sylvan Lebow, producer; Mark Benjamin, cameraman; Laurence Solomon, editor

---

*Producer*

Sylvan Lebow

---

*Director and Script Writer*

Morton Silverstein

---

*Film Editor*

Laurence Solomon

---

*Director of Israel Scenes*

Alan Rosenthal

---

*Cinematographer*

Mark Benjamin

---

*Music Composer*

Simon Sargon

---

*Music Director*

Cantor Ephraim Biran

---

For 16mm sound prints  
write or phone the

*Jewish Chautauqua Society*

838 Fifth Avenue  
New York, N. Y. 10021  
(212) 249-0100



# HEBREW TABERNACLE CONGREGATION

## INSTALLATION SERVICE



January 6th, 1978  
27 Tevet 5738

Robert L. Lehman  
Rabbi

Frederick C. Herman  
Cantor

Henry Ehrenberg  
Cantor Emeritus



## CONGREGATION

### Officers

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\*Reelected for 3 years

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Vice President ..... Mrs. Else Katz  
Vice President ..... Mrs. Reny Smerka  
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Mrs. Mildred Engel	Mrs. Erna Marx
Mrs. Erna Himmelweit	Mrs. Hanna Stern

### Honorary Board Members

Mrs. Jenny R. Adler	Mrs. Ray Rosenfeld
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..... Mrs. Ruth Wertheimer  
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Associate Treasurer ..... Mrs. Hannah Eisner  
Committee ..... Mrs. Margot Rothschild  
Committee ..... Mrs. Helen Gilbert

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Vice President ..... Miss Anita Friedman  
Treasurer ..... Mr. Marc Hartog  
Youth Advisor..... Ms. Sara Lee Perman

PLEASE NOTE: All of our Affiliate Groups: Sisterhood, Men's Club, Parents' Association, Youth Group, etc. carry on a full schedule of activities. You are invited to attend and to join. Please call us for detailed information in regard to the Group that suits your needs, at 568-8304.

\* \* \* \* \*

Your inquiries pertaining to membership in our HEBREW TABERNACLE CONGREGATION are invited. Please address all questions to Rabbi Lehman, Cantor Herman or Dr. Hamburg, our President. Information may also be obtained by calling the Temple office which is open Monday thru Friday.

## HEBREW TABERNACLE OF WASHINGTON HEIGHTS

### Parking Information

Parking is available at the Normandy-Coliseum Garage located on the East Side at Broadway and 187th Street. Charge for parking \$1.50. Mention to the attendant that you are going to the Hebrew Tabernacle. After you have parked your car, walk two blocks west to the Independent (8th Ave.) Subway Station on Overlook Terrace; take public elevator up to Fort Washington Avenue and 185th Street, just diagonally across from the Temple. Follow same directions if coming by Broadway bus.

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# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

February 3, 1978

Dear Friends:

We plan a SPECIAL PURIM CELEBRATION on

WEDNESDAY, MARCH 22nd at 7:30 P.M.  
in the Sanctuary.

Immediately after the Service and the reading of the Megillah, we shall assemble in the Social Hall, where tables will be set up. Coffee, Tea, Home-made Cake, Haman-Taschen and other refreshments will be served.

The HIGHLIGHT of the evening's social activity will be

THE ANNUAL RAFFLE.

We have assembled many more valuable prizes than ever before, including:

Several U.S. SAVINGS BONDS and many GIFT CERTIFICATES  
from B. Altman & Co. and from our own Judaica Shop.

Additional prizes are listed on the back of the Raffle tickets.

We are offering you a chance to win any one of these prizes through the purchase of one or more raffle books, one of which is enclosed. Each raffle book contains 24 tickets; the price of a single ticket is 50¢ and for the entire book \$10.00. Additional books may be purchased by calling the Temple office: 568-8304/8305 or 568-8575 or 927-6181 (evenings).

Please return the filled-out stubs of the raffle book together with your check and mail to: HEBREW TABERNACLE, 551 Fort Washington Avenue, New York, N.Y. 10033  
Attention: Mrs. Alice Federmann or Mrs. Eva Feist.

I am grateful to you for your participation in this Fund-raising project and I wish you good luck and a winning ticket.

Sincerely yours,

*Max Hamburg*

MAX HAMBURGH  
President

P.S. We anticipate that the evening will conclude not later than 10:30 P.M.  
We shall help each other with transportation home.

Encl.

THE SISTERHOOD OF THE HEBREW TABERNACLE

invites you to a



on SUNDAY, APRIL 2nd, 1978  
at 3:30 P.M.

at 551 Fort Washington Avenue  
New York City

A light Supper will also be served.

\* \* \* \* \*

Donation asked: \$5.50 per person

\* \* \* \* \*

Please tear off perforated slip and return to us. Make checks payable to  
"SISTERHOOD HEBREW TABERNACLE" or call the following numbers:

Berta Kuba  
LO 8-0374

Lilo Callman  
LO 9-0629

Traude Hamburg  
927-6054

or call the Temple Office, LO 8-8304.

We are looking forward to greeting you.

Cordially,

Gusti Abraham, President

-----  
Please return this form, filled out, to Hebrew Tabernacle Sisterhood,  
551 Fort Washington Ave., New York City 10033

\_\_\_\_\_ Number of Reservations @ \$5.50 each

Check enclosed \$ \_\_\_\_\_

Name.....

Address.....

.....

RESERVATION FOR CONTINENTAL COFFEE HOUR, SUNDAY, APRIL 2nd, 1978.



# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI

FREDERICK C. HERMAN, CANTOR

MAX HAMBURGH, PRESIDENT

## SCHEDULE OF ACTIVITIES: SPRING 1978

### SPECIAL SERVICES:

- April 29th, Saturday: Pesach, last day: YISKOR-MEMORIAL SERVICE at 10 A.M.
- May 12th, Friday: Tabernacle YOUTH SERVICE with Oneg Shabbat
- June 2nd, Friday: Annual AFFILIATE SERVICE; report by Rabbi Lehman on his trip to ISRAEL. ONEG SHABBAT.
- June 11th, Sunday: Shevuot, 1st Day, at 10 A.M.
- June 12th, Monday: Shevuot, YISKOR-MEMORIAL SERVICE at 10 A.M.

### SPECIAL EVENTS:

- May 7th, Sunday: Concert: PINCHAS ZUKERMAN, at 3 P.M. Reception to follow.
- May 17th, Wednesday: Sisterhood Pledge Luncheon, at the Plaza Hotel at 12:30 P.M.
- May 18th, Thursday: Rabbi Lehman's TWO WEEK TOUR TO ISRAEL.
- June 7th, Wednesday: "The Trials of Serious Illness"  
and  
June 14th, Wednesday: Two discussions in Rabbi Lehman's study relating to problems caused by serious illness as they affect the patient, the members of the family, the congregation.  
Resource Leader: RABBI PHILMORE BERGER.  
All are welcome.

4 Tuesdays in June at 8 P.M.: Hebrew Tabernacle FILM FESTIVAL

Mozart's MAGIC FLUTE on June 6th

NINOTCHKA with Greta Garbo on June 13th

GREAT DICTATOR with Charlie Chaplin on June 20th

GIGI with Maurice Chevalier on June 27th

### PLEASE NOTE:

For all of the above activities, please watch the Temple Bulletin and your mail for last minute, pertinent information. Your questions will be answered if you call the Temple Office, weekdays: 568-8304.

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

May 8, 1978

TO: ALL MEMBERS OF THE BOARD OF TRUSTEES  
FROM: MAX HAMBURGH

I would like to call a meeting of the Board of Trustees for Thursday Evening, June 22nd at 7 P.M. A light supper will be served.

We haven't met in quite some time and there are several important issues to be discussed so I hope you can all attend.

Best personal regards.

Max

Circulars.

May 10, 1978

TO: All Members of the Executive Committee  
FROM: Max Hamburg

I should like to call a meeting of the Executive Committee for Thursday Evening, June 15th at 8 P.M., at my home at 100 Overlook Terrace, Apt. 224.

We haven't met for quite some time and there are several important issues which must be discussed so I hope you can attend.

Best personal regards.

May 8, 1978

TO: ALL MEMBERS OF THE BOARD OF TRUSTEES  
FROM: MAX HAMBURGH

I would like to call a meeting of the Board of Trustees for Thursday Evening, June 22nd at 7 P.M. A light supper will be served.

We haven't met in quite some time and there are several important issues to be discussed so I hope you can all attend.

Best personal regards.

*for Gertrude only*  
✓

Dear Gertrude:

Please note that we would like to serve a light supper.  
I ask you to be good enough to supervise the arrangements.

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

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MRS. LEO MAIER, SECRETARY

Dear Member and Friend:

Enclosed you will find the flyer announcing the Pinchas Zukerman Concert for May 7th.

In case you have not been contacted yet by one of our members or if you were not able to make a decision, we remind you now to order your tickets soon because seats are in great demand. (The \$5 section is completely sold out and we only have a limited number of \$15, \$12, \$10 and \$8 seats left which will be sold on a first come first served basis.) We therefore suggest that you call the office and make your reservations and then use the cut-off sheet at the bottom of this letter and mail it together with your check.

If you have already ordered your tickets, please disregard this reminder but be good enough to pass this letter and flyer on to a friend or neighbor who might be interested.

*Eva Feist*

EVA FEIST  
Co-Chairman

Sincerely yours,

*Robert L. Lehman*

ROBERT L. LEHMAN  
Rabbi

Attention: Rabbi Lehman or Mrs. Feist

Please send me:

Number of tickets: \_\_\_\_\_ @ \_\_\_\_\_ each

Total Amount: \_\_\_\_\_

I have some questions: \_\_\_\_\_ Please call me at: \_\_\_\_\_

the times I can be reached are: \_\_\_\_\_

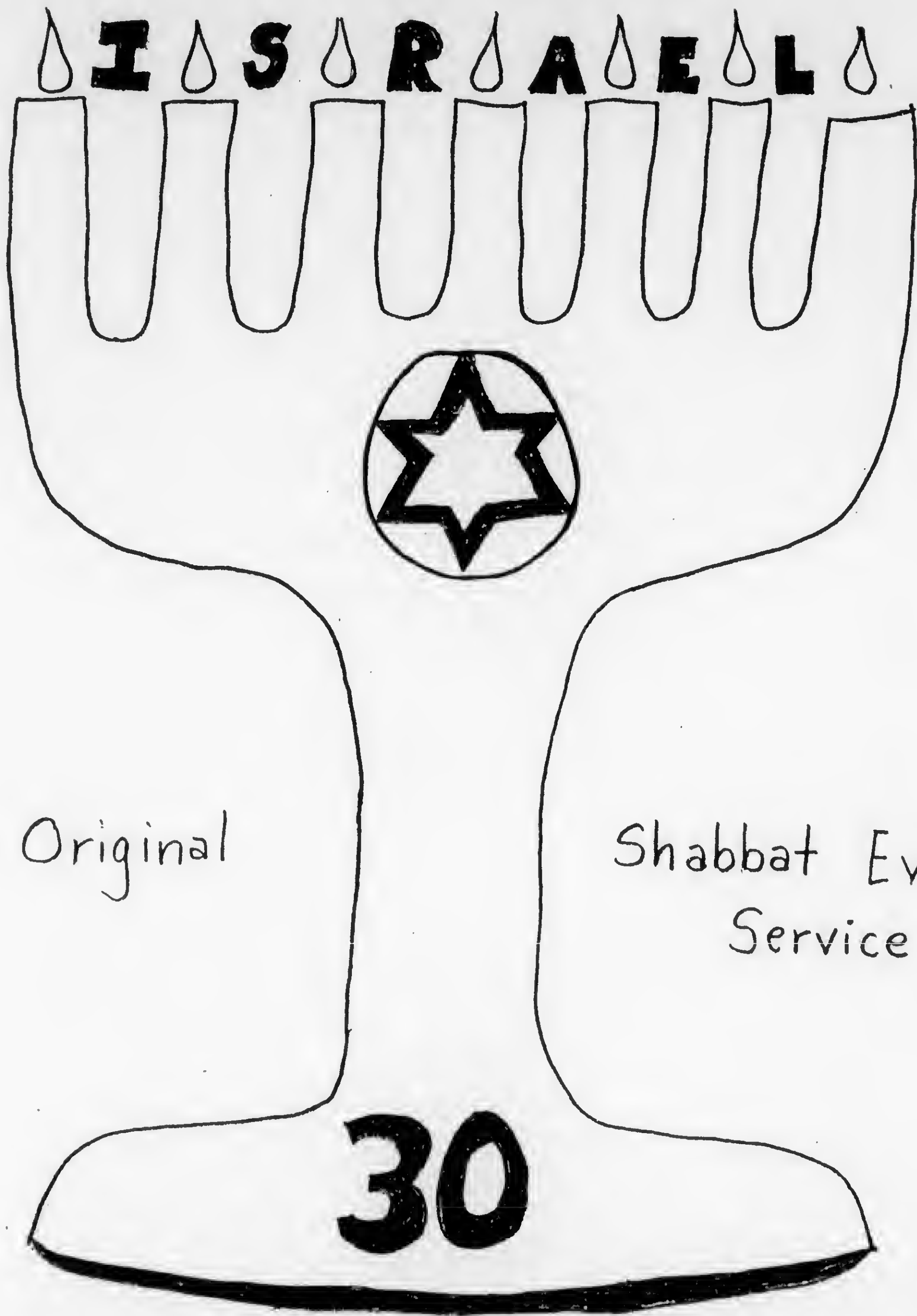
Name: \_\_\_\_\_

Address: \_\_\_\_\_

Home Phone: \_\_\_\_\_



The Hebrew Tabernacle  
Youth Group presents:



An Original

Shabbat Evening  
Service

May 12, 1978

12 Iyar 5738

HEBREW TABERNACLE YOUTH GROUP  
SHABBAT EVENING SERVICE  
MAY 12, 1978 5 IYAR 5738

Introductory Remarks

Opening Song: Not By Might

Not by might and not by power, but by spirit alone ) 2  
Shall all men live in peace )

Children sing, children dream  
Though their tears may fall, you can hear them call  
And another song will rise, another song will rise  
Another song will rise

Not by might and not by power, but by spirit alone  
Shall all men live in peace  
Not by might, not by power, shalom

READER: Light is the symbol of hope  
And hope is at the heart of every human  
We all must hope in times of grief  
It is hope that makes us believe that  
There will be better times to come  
These are the candles that bear the  
Light which brings the hope  
Hope for a feeling of love and unity  
Among the people of the world  
Hope that one day prejudice will pass  
From the earth and that understanding  
Will replace it.

These are the candles that bear the  
Light which brings hope for peace  
All over the world, and especially  
In the Jewish homeland, Israel

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu  
b'mitzvotav v'tzivanu l'hadlik ner shel shabbat.

Blessed is the Lord our God, Ruler of the universe, who hallows  
us with His Mitzvot, and commands us to kindle the lights of Shabbat.

READER: May the Lord bless us with Sabbath peace.

CONG: May the Lord bless us with Sabbath joy.

READER: May the Lord bless us with Sabbath holiness.

ALL: Amen.

READER: Now begins the Sabbath-

A time for rest and meditation

Now is when we think about the week that passed and the week to come.  
We realize where we have failed and succeeded in the past and  
think of how we can improve ourselves in the future - always  
hoping to make the right decisions. For this we now pray and  
hope that God hears and guides us, so that we do the right  
things for ourselves, our family and Israel.

READER: O Lord, help us to slow down and relax.

CONG. We shouldn't let the pressures and problems of everyday living destroy our minds and bodies.

READER: Help us to keep our goals in their proper perspective.

CONG: Help us to enjoy life.

READER: When we awaken in the morning we should greet the new day with a smile not a curse.

CONG: Help us to remember to take it easy once in a while, for if we don't we are not living life to the fullest.

READER: Lord God of night and dawn be with us this day.

CONG: God of times and seasons, be with us this day.

READER: Lord, God of hope and joy, be with us this day.

CONG: God of the loving heart, be with us this day.

READER: Be with us as we look for strength to be free: strength to defeat those who worship power, and strength to resist all who would oppress us.

CONG: God of freedom and right, be with us this day.

CONGREGATION PLEASE RISE

BORCHU ET ADONAI HA-M'VORACH.

BARUCH ADONAI HA-M'VORACH L'OLAM VA'ED

READER: Praise the Lord, to whom our praise is due.

CONG: Praised be the Lord, to whom our praise is due, now and forever.

CONG: How unyielding is the will of our people Israel: After the long nights, after the days and years when our ashes blackened the sky, Israel endures, heart still turned to love, soul turning still to life. Praised be the source of life and love, and Israel our people!

READER: Happiness is a fleeting thing, but a man can really come close to it by directing the forces of his life towards a goal he truly believes in. Be it pursuing material gains or worshipping God, a man's personal search is not a selfish thing, because by achieving happiness himself he can help others to find it. Pray if you mean it. Believe if you mean it. Belief does not mean praying when you need something. Happiness in prayer can only be found if you really believe in God and in Judaism.

CONG: Hear O Israel, the Lord our God the Lord is One.

Praised be His name, whose glorious kingdom is forever and ever.

YOUTH GROUP: Shema Yisrael Adonai Eloheinu Adonai Echad.  
Baruch sheym k'vod mal'chuto l'olam va'ed.

CONGREGATION PLEASE BE SEATED

YOUTH GROUP: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might and these words which I command thee on this day shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up. Thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes. Thou shalt write them on the doorposts of thy house and upon thy gates: that ye may remember and do all of my commandments and be holy unto your God.

READER: We ask blessing for Israel's land and its people, a brand plucked from the burning; blessing for ourselves, a branch of that people refusing to die; blessing for the world, that world so silent. Let all who breathe enthrone You in their hearts, their words, their hands. Let the vision become reality.

YOUTH GROUP: Mi cha mocha ba eylim Adonai  
Mi cha mocha ne'edar ba kodesh  
No ra t'hilot oseh fele, oseh fele.

READER: Source of all being, we turn to You as did our people in ancient days. They beheld You in the heavens; they felt You in their hearts; they sought You in their lives. Now their quest is ours. Help us O God, to see the wonder of being. Give us the courage to search for truth. Teach us the path to a better life. So shall we, by our lives and our labors, bring nearer to realization the great hope inherited from ages past, for a world transformed by liberty, justice and peace.

V'SHAMRU

READER: The land of Israel will be small...but the people of Israel will make it great...  
Not in opulence but in eminence will their destiny be fulfilled and the elixer of their pride will be distilled, not out of dominion or farflung borders, but out of the faithful and skillful building of the good society.  
We need each other. We must stay together and support each other forever.

READER: What does Israel mean to you?

CONG: Israel means a land that fights for the right for all Jews to have a homeland. And Israel tries hard to make peace with a country that made our people slaves thousands of years ago. Both countries are trying to make peace. Hopefully there will be peace between Israel and Egypt. May Israel be a land of peace and a home for Jews forever.

CONGREGATION PLEASE RISE

AMIDAH



READER: God of ages past and future, God of this day, as You were with our fathers and mothers, be with us as well. As You strengthened them, strengthen us. As You were their Guide, be ours as well. Grant that we too may be bearers of Your teaching, teachers of Your truth. Then our tradition shall endure, and Israel live: from mother and father to daughter and son, and all who follow them. One generation comes, one generation passes. Students of Torah become teachers. The people and its tradition endure.

CONGREGATION PLEASE BE SEATED

READER: Israel doesn't only represent a country on the map. It's also an idea, the idea of all Jews united, believing in the same basic ideas. Israel for some people is a refuge, or second homeland. Israel can be a place with famous cities and landmarks ---the Western Wall, Masada, Jerusalem, Haifa and Kibbutzim. Israel can represent the years of war fought for the creation of Israel or the peace we hope to achieve in the near future. Israel can represent the family you have there, or a place you hope to go to...

READER: Let the day come when we turn to the Lord of peace, when all are a single family doing His will with a perfect heart. O Source of peace, a peace profound and true; lead us to a healing, to mastery of all that drives us to war within ourselves and with others. O Lord of peace, bless us with peace.

YOUTH GROUP: Shalom rav al yisrael amcha ta sim l'olam (2) chorus

Ki ata hu melech adon l'chol ha shalom (2) (chorus)

V'tov b'einecha l'varech et amcha Yisrael, b'chol eit u v'chol sh'ah b'shlomeicha (chorus)

SILENT PRAYER

Oh Almighty, let there be peace everlasting for the 30 year old State of Israel and all peoples in the universe. Let the heads of state find a solution and settle all the differences that oppress not only the Israelis but all the other people in the world. May future generations be able to live in peace and contentment. Dear God, help us to strive for this goal. Grant that others may learn and follow the example that we have set. And may every human being find peace.

SONG:

Why did so many people go  
to that land called Palestine?  
Why did they burn the cities down,  
and build them up again - in time?  
They worked for that one reason true,  
a homeland for each and every Jew.  
A place, a refuge, a land of peace, that is the hope for the Middle East.



Why have so many people fought  
for that land of history?  
Because it isn't just a land,  
but an idea that all Jews can see.  
The idea that lives in all Jewish minds  
a dream of Zion in Palestine.  
A place, a refuge, a land of peace  
that is the hope for the Middle East.

Chorus

Some time that day will dawn  
there will be no more sorrow.  
There will be peace that morn  
I hope that day's tomorrow  
Then every voice can sing  
shalom yimlach l'Olom vaed  
peace will reign for ever and ever  
shalom yimlach l'dor vador.

The idea of Israel  
Lives in every Jewish mind.  
The idea of all Jews-united,  
unpersecuted-then we'll find  
The whole world can live without war  
together-we'll open the door  
Then the flag will be unfurled  
A flag for peace over all the world.

Chorus

(We ask an extra moment of patience as the wine is being  
distributed to every member of the congregation. )

CONGREGATION PLEASE RISE

KIDDUSH

CONGREGATION PLEASE BE SEATED

SERMONETTE

CONGREGATION PLEASE RISE

ADORATION

CONGREGATION PLEASE BE SEATED

Kaddish

Announcements

Explanation of service

Closing Song:

Adon olam asher malach b'terem kol y'tzir nivra l'eit  
na'asa ve chef tso kol a zai melech shemo nikra

Benediction

PARTICIPANTS IN SERVICE IN ALPHABETICAL ORDER

Ted Altschuler

William Eisner

Evelyn Finster

Eva Ferdman

Anita Friedman

Monica Haas

Lloyd Hartog

Marc Hartog

Cantor Herman

Rabbi Lehman

Sharon Lehman

Student Rabbi Perman

Alex Rothschild

Michael Wittner

HEBREW TABERNACLE SISTERHOOD  
551 Fort Washington Avenue, New York City 10033

\*\*\*\*\*

We invite you to join us! Come to our

## GALA LUNCHEON

in the Baroque Suite at  
THE PLAZA  
Fifth Avenue and 59th Street

Wednesday, May 17th, 1978 at 12:30 noon

\*\*\*\*\*

Donation \$20.00 per person

-----

featuring  
the Incredible MERLIN  
in concert with  
JACK ADAMS and Friends

-----

	Chairpersons:	
Gertrude Maier	Hilde Goldstrom	Margot Oppenheimer
927-9363	942-1040	548-3631

For reservations, please contact one of the above members of the Sisterhood  
or call the Temple Office, LO 8-8304.

We look forward to greeting one and all for this delightful afternoon.

Cordially,  
Gusti Abraham, President

.....  
PLEASE RETURN THIS RESERVATION FORM.

Please reserve \_\_\_\_\_ seats for Gala Luncheon. Check in the amount of \$20 per person enclosed.

Name \_\_\_\_\_

Address \_\_\_\_\_

Seating preference (with whom) \_\_\_\_\_

Please return this form to Hebrew Tabernacle Sisterhood, 551 Ft. Washington Ave., New York City 10033.

# Hebrew Tabernacle of Washington Heights

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LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
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*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

July, 1978

Dear Friend:

It is time to prepare for the High Holy Days again. We hope that you plan to worship with us again this year and we cordially invite you to do so.

Tickets will go on sale at the Temple Office starting July 5th. The Schedule for the High Holy Day Services will be as follows:

ROSH HASHONOH EVE: (MAIN SANCTUARY)-----SUNDAY, Oct. 1st, at 6:30 P.M.  
1st DAY OF ROSH HASHONOH-----MONDAY, Oct. 2nd, and  
2nd DAY OF ROSH HASHONOH-----TUESDAY, Oct. 3rd  
Morning Service (Shacharis) at 9:00 A.M.--Torah Service at 10:00 A.M.  
KOL NIDRE-----TUESDAY, Oct. 10th at 7:00 P.M.  
YOM KIPPUR-----WEDNESDAY, Oct. 11th

Morning Service (Shacharis) at 10:00 A.M.--Torah Service at 11:30 A.M.

If you wish to be called to the Torah during the High Holy Day Services, please feel free to notify the Rabbi. We will do our best to accommodate your requests.

JOINT MINCHA and NEILAH SERVICES in the MAIN SANCTUARY at 4:15 P.M.  
for Worshippers of both Services.

We will again make every effort to coordinate Yiskor observances, so that the joint Mincha and Neilah Services can be conducted without interruption in the Main Sanctuary immediately following the Memorial Prayers.

There will be a FAMILY and CHILDREN'S SERVICE in the MAIN SANCTUARY on the Second Eve of Rosh Hashonoh, Monday, October 2nd, at 6:30 P.M.

A CHILDREN'S SERVICE will be held in the Main Sanctuary on Yom Kippur: Wednesday, October 11th, at 10:30 A.M.

You are cordially invited to bring children of your family, of your relatives, or children of your friends to these Services. A special Children's Prayerbook has been adopted and the Services are addressed to young people of all ages. No ticket of admission is required.



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MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

## PARKING

Parking is available at the NORMANDY GARAGE, located on the East Side of Broadway, between 186th and 187th Streets. Charge for all day parking - \$2.00. Mention to the attendant that you are going to the Hebrew Tabernacle. After you have parked your car, walk two blocks west to the Independent (8th Ave.) Subway station on Overlook Terrace and 184th Street; take the public elevator up to Fort Washington Avenue and 184th Street, just diagonally across from the Temple. Follow the same directions if coming by Broadway bus.

## PRAYERBOOKS

Books must be purchased prior to the High Holy Days at our Temple Office. The price of the High Holy Day Prayerbook is \$7.50.

## MEMORIAL BOOKLET

We are again publishing a Memorial Booklet this year. If you wish to list the names of your departed that do not already appear in our Memorial Records, please submit the names to our office together with your donation in the enclosed envelope no later than September 15, 1978.

## INQUIRIES

If there are any questions pertaining to the Services, or if we can be of further help to you, please feel free to call the office: 568-8304/5.

We are anticipating a very active year. In addition to Sabbath and holiday services, we are planning a variety of social, educational and cultural - artistic events to meet the diverse needs and interests of our congregation and their friends. You are invited to join us and to participate in as many of these special occasions as appeal to you.

Wishing each and every one of you a healthy and happy New Year,

  
ROBERT L. LEHMAN, Rabbi

  
MAX HAMBURGH, President

  
FREDERICK C. HERMAN, Cantor

  
JUSTIN WINTER, Vice Pres. & Treas.



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*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

August 1, 1978

## HIGH HOLY DAY INFORMATION

Dear Friends:

The new season will start on Friday evening, September 8th, 1978. After the service, the opening Oneg will again be sponsored by the President. At that time, we will honor the Rev. Max Ehrenberg on the occasion of his 90th birthday.

We are anticipating a very active year. In addition to the Sabbath and holiday services, we are planning a variety of social, educational and cultural events to meet the diverse needs and interests of our congregation.

The High Holy Days start on October 1st. Please note the dates and times of the Holy Day Services in BOTH SANCTUARIES:

ROSH HASHONOH: (MAIN SANCTUARY)-----SUNDAY, Oct. 1st, at 6:30 P.M.  
1st DAY OF ROSH HASHONOH-----MONDAY, Oct. 2nd and  
2nd DAY OF ROSH HASHONOH-----TUESDAY, Oct. 3rd.  
Morning Service (Shacharis) at 9:00 A.M.--Torah Service at 10:00 A.M.  
KOL NIDRE-----TUESDAY, Oct. 10th at 7:00 P.M.  
YOM KIPPUR-----WEDNESDAY, Oct. 11th  
Morning Service (Shacharis) at 10:00 A.M.--Torah Service at 11:30 A.M.

(PLEASE NOTE: The Shacharis Services on Rosh Hashonoh and Yom Kippur will be conducted in the Second Sanctuary only.)

If you wish to be called to the Torah during the Holy Day Services, please feel free to notify the Rabbi. We will do our best to accommodate your requests.

JOINT MINCHA and NEILAH SERVICES in the MAIN SANCTUARY at 4:15 P.M.  
for Worshippers of both Services.

## SEAT ASSIGNMENTS

Seats have been assigned either in the Main Sanctuary or in the Second Sanctuary according to the preference stated by our Congregants. Almost all members have chosen to be seated in the Main Sanctuary.

In the Main Sanctuary, Rabbi Lehman and Cantor Herman will officiate.

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MRS. LEO MAIER, SECRETARY

In the Second Sanctuary, Rabbi Kravitz and Cantor Polow will conduct Services aided by Organ and Quartet. Both Sanctuaries are fully air-conditioned.

## PARKING

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## CHILDREN'S SERVICES

The Rosh Hashonoh Family Service for our youth and adults will be held on the 2nd evening of Rosh Hashonoh, Monday evening, October 2nd, at 6:30 P.M. The Yom Kippur Service for our youth will be held on Wednesday morning, October 11, at 10:30 A.M. All young people are invited to attend. These services are conducted in the Main Sanctuary and are of one hour's duration. No tickets are required.

## MEMORIAL BOOKLET

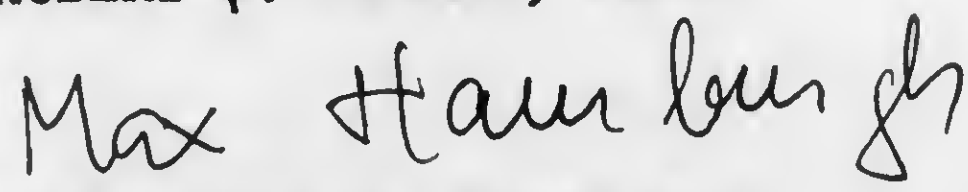
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All of us wish you a healthy and happy NEW YEAR.

  
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MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

September 12, 1978

TO: All Members of the Board of Trustees

FROM: Max Hamburg

There will be a Board Meeting on Wednesday, October 4th in  
in the Temple, at 7:30 P.M. Light refreshments will be  
served.

I look forward to seeing you then.

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We acknowledge with profound gratitude your generous donation in response to our Kol Nidre and Yiskor appeals.

Your sensitivity to our needs gives us confidence that in the coming year we shall again be able to sustain the Hebrew Tabernacle and carry out the various programs and the objectives to which we are all dedicated.

In this difficult time, your continued loyalty remains one of our greatest assets.

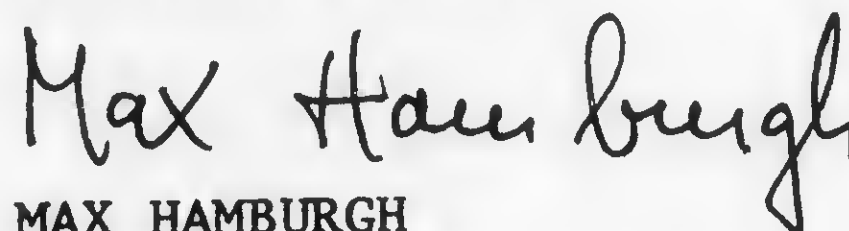
With best personal regards.



JUSTIN WINTER  
Vice Pres. & Treasurer

MH/sk

Sincerely yours,



MAX HAMBURGH  
President

You are invited to a

\* \* \* \* \*

\*  
\* BREAKFAST WITH THE MEN'S CLUB \*  
\*  
\* \* \* \* \*

Sunday  
December 10th, 1978  
at 10 A.M.

in the Social Hall of the  
Hebrew Tabernacle Congregation  
551 Fort Washington Avenue

GUEST SPEAKER: MARK HAMBURGH, ATTORNEY

TOPIC: WILLS, LEGACIES, BEQUESTS  
AND THEIR LEGAL ASPECT....

FOLLOWED BY QUESTION AND ANSWER PERIOD.

EVERYBODY IS WELCOME!

\* \* \* \* \*

Please phone Temple Office, LO 8-8304, if you plan to come so that we will  
have enough coffee and food for everybody.



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KOL NIDRE-----TUESDAY, Oct. 10th at 7:00 P.M.  
YOM KIPPUR-----WEDNESDAY, Oct. 11th  
Morning Service (Shacharis) at 10:00 A.M.--Torah Service at 11:30 A.M.

(PLEASE NOTE: The Shacharis Services on Rosh Hashonoh and Yom Kippur will be conducted in the Second Sanctuary only.)

If you wish to be called to the Torah during the Holy Day Services, please feel free to notify the Rabbi. We will do our best to accommodate your requests.

JOINT MINCHA and NEILAH SERVICES in the MAIN SANCTUARY at 4:15 P.M.  
for Worshippers of both Services.

## SEAT ASSIGNMENTS

Seats have been assigned either in the Main Sanctuary or in the Second Sanctuary according to the preference stated by our Congregants. Almost all members have chosen to be seated in the Main Sanctuary.

In the Main Sanctuary, Rabbi Lehman and Cantor Herman will officiate.

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

In the Second Sanctuary, Rabbi Kravitz and Cantor Polow will conduct Services aided by Organ and Quartet. Both Sanctuaries are fully air-conditioned.

## PARKING

Parking is available at the NORMANDY GARAGE, located on the East Side of Broadway, between 186th and 187th Streets. Charge for all day parking - \$2.00. Mention to the attendant that you are going to the Hebrew Tabernacle. After you have parked your car, walk two blocks west to the Independent (8th Ave.) Subway Station on Overlook Terrace and 184th Street. Take public elevator up to Fort Washington Avenue and 184th Street, just diagonally across from the Temple. Follow same directions if coming by Broadway bus.

## CHILDREN'S SERVICES

The Rosh Hashonoh Family Service for our youth and adults will be held on the 2nd evening of Rosh Hashonoh, Monday evening, October 2nd, at 6:30 P.M. The Yom Kippur Service for our youth will be held on Wednesday morning, October 11, at 10:30 A.M. All young people are invited to attend. These services are conducted in the Main Sanctuary and are of one hour's duration. No tickets are required.

## MEMORIAL BOOKLET

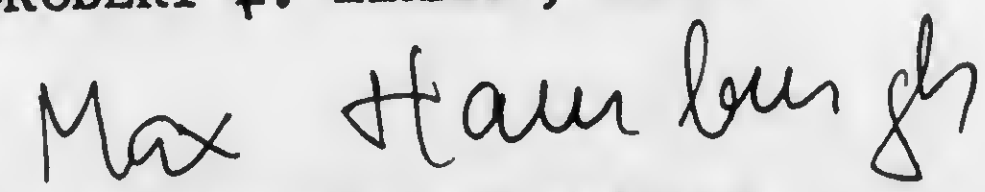
We are again publishing a Memorial Booklet this year. If you wish to list the names of your departed, please submit the names to our office together with your donation in the enclosed envelope no later than September 15th.

## INQUIRIES

If there are any questions pertaining to the Services or if we can be of further help to you, please feel free to call the office: 568-8304/5.

All of us wish you a healthy and happy NEW YEAR.

  
ROBERT L. LEHMAN, Rabbi

  
MAX HAMBURGH, President

  
FREDERICK C. HERMAN, Cantor

  
JUSTIN WINTER, Vice Pres. & Treas.

HEBREW TABERNACLE CONGREGATION  
551 Ft. Washington Ave., N.Y.C.

Robert L. Lehman  
Rabbi

Frederick Herman  
Cantor

Dr. Max Hamburg  
President

SCHEDULE OF EVENTS: FALL 1978

RELIGIOUS SERVICES

- Sunday, Oct. 15th EREV SUCCOTH Service and Celebration at 8:00 P.M.
- Monday, Oct. 23rd Children's & Family SIMCHAT TORAH SERVICE, and Celebration for the entire Congregational family at 7:00 P.M.
- Friday, Nov. 10th Special Commemorative Service to mark the 40th anniversary of "Kristal Nacht" at 8:15 P.M. Publication of our ORAL HISTORY project.
- Sunday, Dec. 24th CHANUKAH SERVICE and lighting of candles, for entire Congregation at 5:00 P.M. Preceded by PARTY.
- Friday, Dec. 29th SHABBAT CHANUKAH and Oneg at 8:15 P.M. Cantor Herman will arrange for a special musical program.

SPECIAL EVENTS

- Thursdays, Oct. 19th and Oct. 26th OPEN MIND CLASSES begin; regular TUESDAY schedule begins on October 31st! NEW concept for Open Mind: twice-monthly discussion on "CONTEMPORARY ISSUES," led by MR. KURT J. SCHLOSS.
- Saturday, Oct. 21st CONCERT of semi-classical music and DANCE for entire Congregation, sponsored by MEN'S CLUB, at 8:00 P.M.
- Wednesday, Oct. 25th Weekly SISTERHOOD luncheons resume.
- Monday, Oct. 30th Slides of Israel, reflecting our ISRAEL TOUR of last May. All members of the Congregation are invited.
- Sunday, Nov. 5th SISTERHOOD Fall Supper.
- 4 Monday evenings in NOVEMBER: 6th, 13th, 20th, 27th MEN'S CLUB sponsored Adult Education Lectures. Rabbi Lehman will speak on "JUDAISM AND SUPERSTITION" at 8:00 P.M. For the entire Congregation.
- Sunday, Dec. 24th CHANUKAH celebration for the entire Congregation at 3:00 P.M. Service follows at 5:00 P.M.

N.B.: More specific information is always to be found in our Temple Bulletin; please check it carefully for details. When reservations are required for a particular program, members receive special consideration for a limited time; then the program will be available to the community at large. Temple/Rabbi's Study telephone for inquiries: 568-8304.



# *Hebrew Tabernacle of Washington Heights*

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

In November of this year, we shall be observing the 40th Anniversary of the destruction of the Synagogues in Germany. We would like to share with you some ideas that occurred to us as we reflect upon these events.

We are indeed fortunate because our Synagogue is still the center of our very active religious life and we are privileged to have an unusually beautiful and impressive Sanctuary as our spiritual home. For all of us, the Synagogue holds a special place in our hearts. It now remains for us to plan for its survival and to assure the continuity of our tradition.

You can help by naming the Temple as a beneficiary in your Will. There are various ways that can be done without any loss of income to you during your lifetime. You may, for example, simply include the Temple in your Will, or add a codicil to an existing Will that will designate the Temple as one of the beneficiaries. Another alternative would be to open a Savings Account in trust for the Hebrew Tabernacle over which you will exercise full control during your lifetime. These are just a few examples by which you can affirm your faith in the future of our Temple without diminishing your resources or your control over them.

If you are interested in exploring these or any other alternatives, by which you can help to perpetuate the Temple,

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JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

please feel free to call any one of us for discussion, professional guidance or information on specifics.

We trust you will accept this letter in the spirit of friendship in which it is written.

*Maxburgh*

MAX HAMBURGH  
President  
927-6054

*Justin Winter*  
JUSTIN WINTER  
Vice Pres. & Treasurer  
927-9174

Sincerely yours,

*Robert L. Lehman*

ROBERT L. LEHMAN  
Rabbi  
568-8304

*Paul Ganzman*

PAUL GANZMAN  
Legacy Committee Chairman  
795-1931



THE HEBREW TABERNACLE SISTERHOOD invites you and your friends to attend our

FAMOUS  
BUFFET  
SUPPER



SUNDAY, NOVEMBER 5th, 1978 at 4:30 P.M.

in our Social Hall - 551 Fort Washington Ave., New York City

Donation: \$7.50 per person

PRIZES

Reservations will be honored on a first-come first-serve basis. For reservations, contact IMMEDIATELY:

Eva Feist 795-4442  
Hilde Goldstrom 942-1040

Traude Hamburg 927-6054  
Else Katz 928-1839

Gertrude Maier 927-9363  
Reny Smerka 781-9625

We look forward to greeting one and all for this delightful afternoon

Cordially,

Gusti Abraham President

RESERVATION FORM FOR BUFFET SUPPER

Please return this form, filled out, to  
Hebrew Tabernacle SISTERHOOD, 551 Fort Washington Ave., New York City 10033

( ) Number of reservations @ \$7.50 each \$..... Check enclosed \$.....

Name.....

Address.....

If possible, seated with.....



THE MEN'S CLUB OF THE HEBREW TABERNACLE  
551 Fort Washington Avenue

invites you to a

SIMCHAS TORAH CONCERT  
AND DANCE

featuring large Russian Immigrant Orchestra

SATURDAY, OCTOBER 21, 1978  
9 P.M. in the Social Hall

PROGRAM

Light Classical and Popular Music

- Intermission -  
Dance Music

Coffee, Cake, Fruit

Donation \$6.00

Transportation home will be provided, if necessary.

For information and reservations, call the TEMPLE OFFICE, LO 8-8304  
or evenings: Mr. Norman Eisner, 928-8696, Mr. Walter Goldstrom, 942-1040

.....  
MAIL YOUR RESERVATIONS NOW to Mr. Norman Eisner, 100 Overlook Terrace, NYC 10040.

Name \_\_\_\_\_

Address \_\_\_\_\_

No. of Seats @ \$6.00 \_\_\_\_\_ No. of tables seating 10 or 12 persons \_\_\_\_\_ Total \$ \_\_\_\_\_

When making reservations for a group, please give all names.  
Make check payable to Men's Club of the Hebrew Tabernacle.

November, 1978

Dear Neighbor:

We would like to extend an invitation to you to attend Services at our Temple on Friday evening, December 15th, 1978, at 8:15 P.M. and to join us afterwards for a

- SPECIAL ONEG -

to acquaint you with our aims, aspirations and activities.

The Hebrew Tabernacle is the leading liberal Synagogue of Northern Manhattan. In addition to religious services, the Temple offers diverse educational, cultural and social activities which you might find stimulating and rewarding.

It occurs to us that you may find many of your present friends among our members and that you will also find new ones here.

We look forward to meeting you on Friday Evening so that we can mutually get acquainted.

Sincerely yours,

WILLIAM B. ALTSCHULER  
Chairman  
Membership Committee

MAX HAMBURGH  
President

# Hebrew Tabernacle of Washington Heights

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MRS. LEO MAIER, SECRETARY

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You can help by naming the Temple as a beneficiary in your Will. There are various ways that can be done without any loss of income to you during your lifetime. You may, for example, simply include the Temple in your Will, or add a codicil to an existing Will that will designate the Temple as one of the beneficiaries. Another alternative would be to open a Savings Account in trust for the Hebrew Tabernacle over which you will exercise full control during your lifetime. These are just a few examples by which you can affirm your faith in the future of our Temple without diminishing your resources or your control over them.

If you are interested in exploring these or any other alternatives, by which you can help to perpetuate the Temple,

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please feel free to call any one of us for discussion, professional guidance or information on specifics.

We trust you will accept this letter in the spirit of friendship in which it is written.

*Max Hamburg*

MAX HAMBURGH  
President  
927-6054

*Justin Winter*  
JUSTIN WINTER  
Vice Pres. & Treasurer  
927-9174

Sincerely yours,

*Robert L. Lehman*  
ROBERT L. LEHMAN  
Rabbi  
568-8304

*Paul Ganzman*  
PAUL GANZMAN  
Legacy Committee Chairman  
795-1931



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MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

December 1, 1978

Dear Friend:

You are invited to a CHANUKAH FESTIVAL on

Sunday afternoon, Dec. 24th, 1978, at 3 P.M.

in the Social Hall.

We shall revive a tradition of years past and ask members of our talented quartet to emerge from behind the curtain and celebrate with us. Under the direction of Cantor Herman, and assisted by our organist, Mr. Fred Goldman, they will present a few musical selections.

The Youth Group will entertain the children as well as their parents and grandparents.

Coffee, cake, cold cuts, soft drinks and other delicacies will be served at tables. A donation of \$2.00 is asked from each adult to help defray expenses. Children are especially welcome and no donation is expected for them.

Following the celebration in the Social Hall, we shall ascend to the Sanctuary at 5 P.M. for a short Chanukah Service.

Like last year, families are urged to bring again their own Menorah, (properly marked and identified), to the Sanctuary and join in the lighting of the First Chanukah Candle.

Please join us and bring your friends and relatives!

Shalom!

*Max Hamburg*  
MAX HAMBURGH  
President

P.S. Parking is available at the Normandy-Coliseum Garage located on the East side of Broadway at 187th Street.

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MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

December 9, 1978

Dear Friend :

I would like to inform you that  
Rabbi Lehman's Talmud Seminar resumes  
classes on :

T U E S D A Y, JANUARY 2, 1979 at : 8.15 P.M.  
in the Rabbi's Study.

Cordially,

*Traude Hamburg*  
TRAUDE HAMBURGH

TH/ALF

You are invited to a

\* \* \* \* \*

\*  
\* BREAKFAST WITH THE MEN'S CLUB \*  
\*  
\* \* \* \* \*

Sunday  
December 10th, 1978  
at 10 A.M.

in the Social Hall of the  
Hebrew Tabernacle Congregation  
551 Fort Washington Avenue

GUEST SPEAKER: MARK HAMBURGH, ATTORNEY

TOPIC: WILLS, LEGACIES, BEQUESTS  
AND THEIR LEGAL ASPECT....

FOLLOWED BY QUESTION AND ANSWER PERIOD.

EVERYBODY IS WELCOME!

\* \* \* \* \*

Please phone Temple Office, LO 8-8304, if you plan to come so that we will  
have enough coffee and food for everybody.

# Hebrew Tabernacle of Washington Heights

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*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

December 26, 1978

F R O M : MAX HAMBURGH  
T O : Mrs. Lucie Bergmann  
Mrs. Hansi Brinitzer  
Ms. Lilo Callman  
Mrs. Eva Feist  
Mr. Harry Frolich  
Mrs. Trude Froehlich  
Mrs. Traude Hamburg  
Mrs. Sonya Hartog  
Ms. Bertha Kuba  
Mrs. Else Katz  
Mr. Ludwig Katz  
Mrs. Lilo Lehman  
Mrs. Gertrude Maier  
Mr. Eugene Marx  
Mrs. Reny Smerka  
Mrs. Joan Wickert

Dear Friends :

I want to tell you how much I appreciated your help in preparing for the Chanukah celebration on December 24th.

All the comments without exception were favorable and enthusiastic.

I am personally deeply grateful to you that you extended so much labor and effort to make this possible and make the Chanukah of 1978 a memorable experience for all your friends of the Hebrew Tabernacle.

Have a good 1979 .

*Max*  
Max Hamburg

MH/slf

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MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

Dear Prospective Member(s):

The Hebrew Tabernacle is one of the leading Liberal Congregations of Manhattan and has become instrumental in stabilizing the neighborhood.

The Temple offers, in addition to religious Services, diverse educational, cultural and social activities. We bring these right into our neighborhood, within easy access for all.

These activities include Adult Education Classes offering courses in Literature, Music, Jewish studies, Torah, Talmud, Liturgy and Current Events. Modern Hebrew is offered in our Ulpan Class. We also offer Special Lecture series, Concerts by world renowned Artists, Theater groups, Special Film showings and social gatherings to mark the holiday seasons.

As a member of the Hebrew Tabernacle you and your children are invited to participate in any of the affairs sponsored by the Affiliates. Our Affiliates include:

- a Sisterhood
- a Men's Club
- a Parents' Association
- a Young Adult Group
- a Youth Group

We also sponsor weekly Luncheons with opportunities afterwards for Card parties.

## ADDITIONAL BENEFITS:

1. Seats for High Holy Days at no additional cost.



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MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

2.

2. Our newly decorated, air-conditioned Social Hall is available for private affairs for a nominal rental fee.
3. Reduced cost of graves purchased at one of our plots at Cedar Park Cemetery.

The name of the departed member is inscribed in our Book of Life.

On "Yahrzeit" dates the name of the departed member is memorialized during the religious service. Prior to the "Yahrzeit" the family is notified.

4. Reduced tuition for Sunday School for your children.
5. Reduced charges of Bar Mitzvah costs after 2 years of CONTINUOUS DOUBLE MEMBERSHIP.

## SERVICES:

Every Friday evening at: 8:15 P.M.  
Every Saturday morning at: 10:15 A.M.

High Holiday Services will be conducted by Rabbi Lehman and Cantor Herman with choir and organ in the air-conditioned Main Sanctuary. Seating in the Main Sanctuary is for members contributing to our Mortgage Fund.

Services will also be conducted in the Second Sanctuary for members choosing not to participate in the Mortgage Fund. Services in the Second Sanctuary are also conducted by a Rabbi and Cantor with choir and organ.

## MEMBERSHIP DUES:

Single Membership .....\$100.00  
(includes one seat for the High Holy Day Services)  
Double Membership .....\$200.00  
(includes two seats for the High Holy Day Services)

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JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

3.

## MEMBERSHIP DUES (CONT.):

The Mortgage Fund is presently \$30.00 a year per person. (Adult Members only.)

Junior Membership .....\$17.50  
(for unmarried children of members under  
21 years of age or who are full time students.)  
(includes a seat for the High Holy Day Services.)

We would like to extend to you a standing invitation to our services so that we can get to know one another.

Cordially,

THE OFFICERS OF THE HEBREW  
TABERNACLE

---

If you intend to join us, please furnish the following information and send it to:

Hebrew Tabernacle  
551 Ft. Washington Avenue  
New York, New York 10033

NAME: (Mr./Mrs., Ms.) \_\_\_\_\_

ADDRESS: \_\_\_\_\_

TELEPHONE #: \_\_\_\_\_ OCCUPATION: \_\_\_\_\_

DATE OF BIRTH: (Mr.): \_\_\_\_\_ (Mrs.): \_\_\_\_\_

NAMES OF CHILDREN: \_\_\_\_\_

AGES OF CHILDREN: \_\_\_\_\_

HEBREW TABERNACLE CONGREGATION  
551 Fort Washington Avenue, New York, N.Y. 10033

Max Hamburg  
President

Henry Ehrenberg  
Cantor

Robert L. Lehman  
Rabbi

SCHEDULE OF ACTIVITIES: FALL 1976

RELIGIOUS SERVICES:

- Friday, Oct. 1st: "Choose Life", a film featuring the late cellist Gregor Piatigorsky.  
Discussion to follow.
- Friday, Oct. 8th: Succot Celebration
- Friday, Nov. 12th: Dedication of MEMORIAL TO THE SIX MILLION
- Friday, Dec. 3rd: Special Anniversary Service to mark Rabbi Lehman's 20th Anniversary  
with the congregation.
- Friday, Dec. 17th: Shabbat Chanukah

SPECIAL ACTIVITIES:

- Tuesday, Oct. 12th: THE OPEN MIND classes begin; our third year.
- Wednesday, Oct. 13th: SISTERHOOD LUNCHEONS & PROGRAMS resume on a regular basis.
- Saturday, Oct. 16th: P.A. sponsored SIMCHAT TORAH Celebration and Entertainment,  
for children and adults.
- Sunday, Oct. 24th: Men's Club "Dinner and Discussion" with the Rabbi.
- Mondays in NOVEMBER: Rabbi Lehman's Four Adult Education Lectures.  
Topic: "Ancient Jerusalem"; a report on the excavations, with  
slides, in which our Rabbi participated while away on  
his Sabbatical.
- Saturday, Dec. 18th: Men's Club CHANUKAH CELEBRATION & DANCE for all the  
members and friends of the congregation.

- - - - -

PLEASE NOTE:

- 1) Pertinent information is always to be found in our Temple BULLETIN  
Please check details carefully.
- 2) When reservations are required for a particular program, members  
will receive special consideration for a limited time; then the  
program will be available to the community.
- 3) Temple/Rabbi's Study telephone for inquiries: 568-8304.

10032

34

10033

227

10034

65

10040

271

Manhate Mix

60

Out of Tow

39

10463

4x - 4x

10471

16

Brown Mix

8

JERSEY MIXED

44

Green Mixed

33

Upstate N 7

17

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256

HEBREW TABERNACLE CONGREGATION  
551 Fort Washington Avenue, New York City 10033

ANNOUNCES

SHABBOS CHANUKAH - DECEMBER 29, 1978



A SPECIAL FRIDAY EVENING SERVICE  
AT 8:15 P.M.

Service conducted by Rabbi Lehman and Cantor Herman.

\* \* \* \* \*

SPECIAL MUSIC PROGRAM

Our Quartet and Organist

Special Music presented by a Brass Ensemble of  
young people from Horace Mann School, featuring  
Renaissance Music for Brass and by Salomone Rossi.

The Menorah will be lit during the course of the Service.

Non-Profit Org.  
U.S. Postage  
PAID  
New York, N.Y.  
Permit No. 9625

Hebrew Tabernacle Congregation  
551 Fort Washington Avenue  
New York, N.Y. 10033



YOU ARE INVITED TO JOIN US  
FOR A VERY SPECIAL EVENING!



AR 25598

2/26

CIRCULAR LETTERS & FORMS

1979

ARCHIVES

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

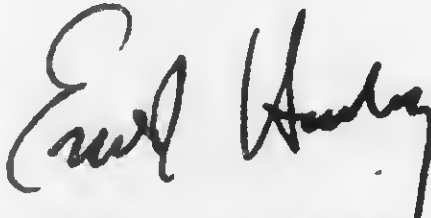
September, 1979

Dear Member and Friend:

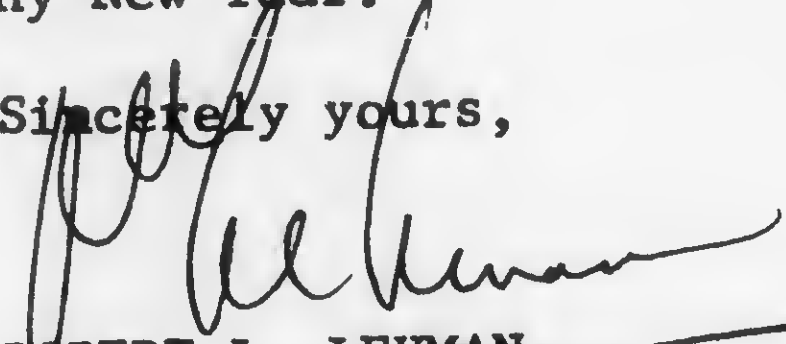
It is a great source of joy to us that we can send the enclosed Journal to you. This effort on the part of our Journal Committee reflects the good name which our Congregation and its members enjoy in the community; the many good wishes in behalf of our Congregation are deeply appreciated. It is our fervent hope and prayer that we will always live up to the faith which has been placed in us.

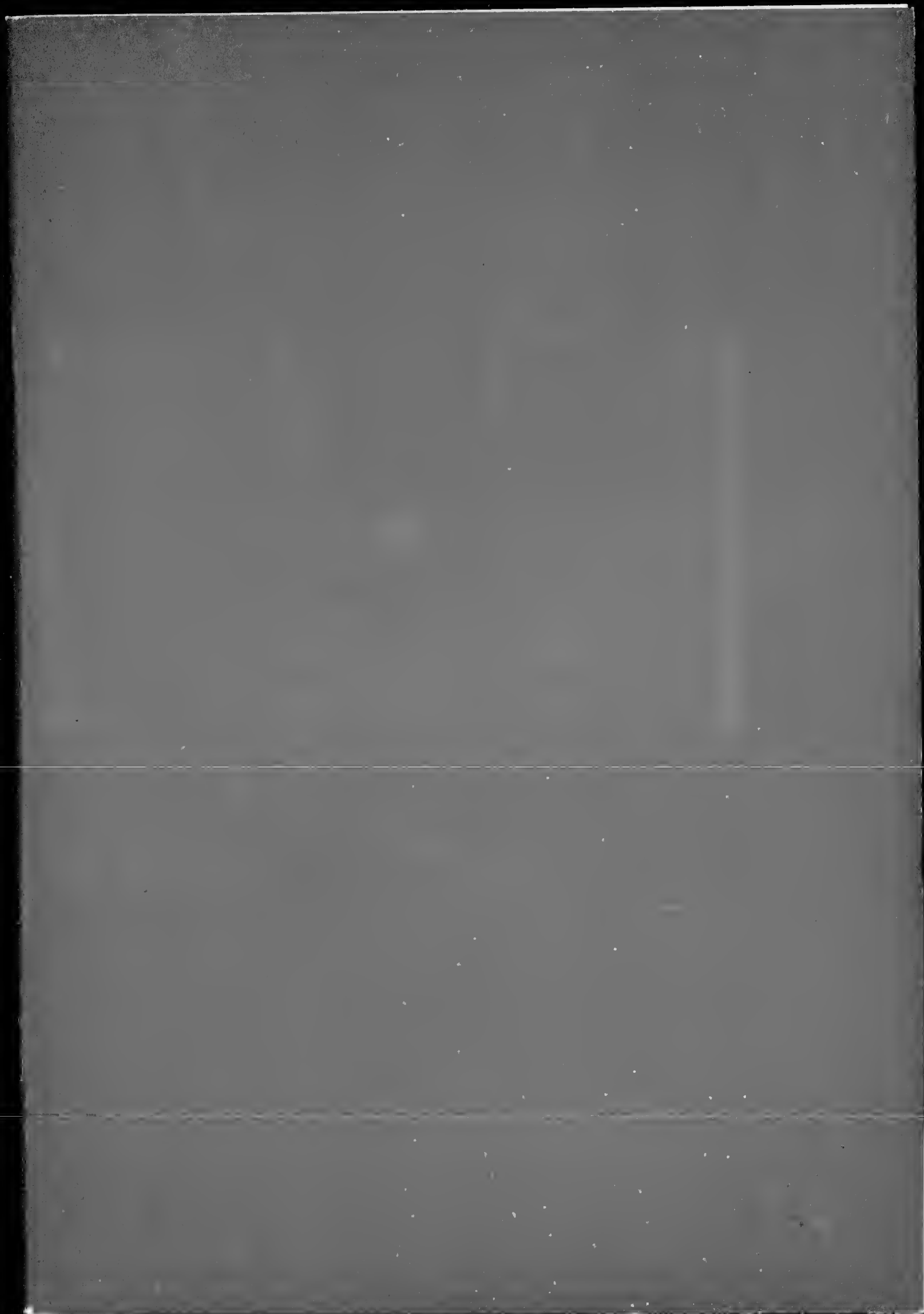
The members of the Official Family want to extend their most sincere appreciation to Mr. Fred Oppenheimer, chairman of the Journal Committee as well as to the members of his group who have worked so diligently to bring this effort to its conclusion. The members of the committee are: Mr. Edgar Feibel, Mr. Harry Frolich, Mrs. Ernest May, Mr. Paul Kohlmann and Mrs. Gerald Schlesinger. The Hebrew Tabernacle has profited greatly from their endeavors and we hope to continue our good work for many years to come.

We wish you all a most Happy and Healthy New Year.

  
ERNEST HARTOG  
President

Sincerely yours,

  
ROBERT L. LEHMAN  
Rabbi



# FRANCO & SON, INC.

INSURANCE

## FRANCO & SON INSURANCE

One Penn Plaza - 250 W. 34th Street  
New York, N.Y. 10001

Tel: (212) 695-8535

Cable Address: Afraninsex New York

Telex: 12-5558

CHARLES H. GREENBERG, ASSOC.

**SUPPLY MANUFACTURING  
COMPANY**

85 TENTH AVENUE  
NEW YORK, N.Y. 10011

WITH BEST WISHES  
FOR A HAPPY NEW YEAR!

**DELMA CREATIONS**

40 EAST 49TH STREET  
NEW YORK, N.Y. 10017

HAPPY NEW YEAR!



**FRIENDS OF WERNER BAUER**

SHALOM!

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January 1979

Dear Friends:

We would like the opportunity of sharing a traditional Sabbath meal at the Temple with the larger family of the Congregation. We, therefore, invite you to join us in welcoming the Sabbath and to dine with us in the Social Hall

on FRIDAY, FEBRUARY 9th, at 6:15 P.M.

In keeping with the spirit of the occasion, the dinner will be FAMILY STYLE. We will light the candles, recite the blessings over bread and wine together, say the prayer at the end of the meal and conclude with some Hebrew songs.

In order to help defray the cost, we must ask for a small donation of \$6.50 per person.

We will begin to serve at 6:30 P.M. and will conclude in ample time to enable everyone to be present at the start of the Service at 8:15 P.M.

If you wish to join us, accompanied by family members or friends, please fill out the slip below. Return it to us, together with your donation, no later than February 1st so that we can plan accordingly.


Arrangements will be made to drive senior citizens home.

With best personal regards,

Sincerely yours,

Max Hamburg

MAX HAMBURGH  
President

  
ROBERT L. LEHMAN  
Rabbi

.....  
Hebrew Tabernacle  
551 Fort Washington Ave., New York City 10033

Please reserve \_\_\_\_\_ seat(s) for me @ \$6.50 for the SHABBAT FAMILY MEAL on Friday evening, February 9th. Enclosed you will find my donation of \$ \_\_\_\_\_.

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# Hebrew Tabernacle of Washington Heights

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*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

January 8, 1979

Dear Friends:

I wish to remind you that our

O P E N M I N D CLASSES

will resume again on :

TUESDAY, FEBRUARY 6th 1979

Each session will again extend from Noon until 4 P. M.

The schedule will be the same as before, and so will be the teachers.

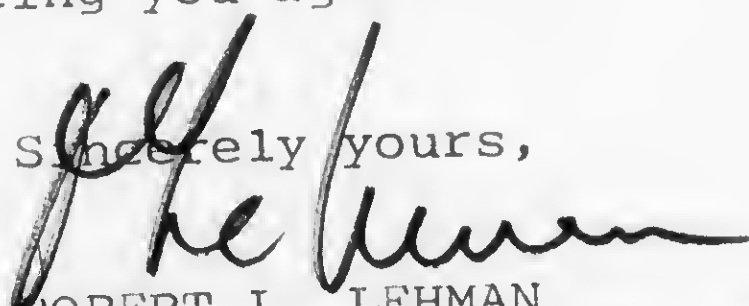
We are maintaining the small registration fee, to cover our expenses, at \$ 25.00 per person; we ask everyone to meet his obligation as soon as possible.

As mentioned on previous occasions, your friends and neighbors are also welcome to join in this program. They do not have to be members of our Congregation to do so.

Should there be any reason for your not being able to attend the entire session due to other commitments or because you return late to the city from vacation, please feel free to join us at any time.

I am looking forward to greeting you again on February 6th 1979 .

Sincerely yours,

  
ROBERT L. LEHMAN  
RABBI

RLL/alf

*"The Memory of the Righteous  
is for a Blessing"*

**YISKOR  
MEMORIAL SERVICE  
AND  
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1979

5740

HEBREW TABERNACLE

551 Ft. Washington Ave.

New York City

YISKOR - MEMORIAL SERVICE  
FOR HEBREW TABERNACLE  
CONGREGATION

Written by RABBI ROBERT L. LEHMAN  
Sponsored by DR. and MRS. MILTON COHEN  
in memory of their parents

---

(NOTE: The Biblical passages all follow the translation of Rabbi David de Sola Pool, as found in "The Traditional Prayer Book.")

---

CANTOR/CHOIR: MUSICAL SELECTION

RABBI:

From the beginning the sequence of life leads toward death. An infant is born and the world rejoices; what manner of blessing will be associated with it. The child struggles to make his presence felt; he gropes and grows and grasps toward that ever elusive goal of self fulfillment. In the tortuous mannerism of the youth one sees the way of the adult: throughout life we seek to extend our hands toward that which is always beyond our reach. Earthly goods, human advantages, mortal gains find no permanence in the scheme of things. The course of life, no matter how promising at the outset invariably leads to its own end. This is the manner of life on earth; it has been this way in the past and is the way of life for the future. Our loved ones did not, and we cannot escape the inevitable. Heavenly Father, Author of Life, as we come together to remember our loved ones who are no longer with us grant us the insight to understand that our way on earth also leads to death; help us live our lives in so full a manner that we too may be remembered for good. Amen.

RESPONSIVE READING:

Lord, what is man that Thou are mindful of him  
The son of mortal man that Thou takest thought  
of him?

Man is like a breath  
His days are as a passing shadow.  
In the morning he flourishes and springs up  
afresh  
By evening he is cut down and he withers.  
Teach us so to count our days  
That we may attain a heart of wisdom.  
Mark, O man, the innocent and look on the upright,  
For there is a future for the man of peace.  
Yes, God will redeem my soul from the power  
of the grave  
When He receives me.  
My flesh and my heart may fail,  
But the rock of my heart and my portion is God  
forever.  
When the dust returns to the earth as it was,  
The spirit shall return to God who gave it.  
And I in righteousness would look upon Thy face  
When I awake I shall be serene with beholding  
Thy likeness. (Psalm 8)

SILENT DEVOTION:

A prayer that comes from the heart.

RABBI:

At this sacred hour our thoughts turn to  
the dear ones of our families who have  
answered the summons from on High; God has

gathered them and their spirit dwells in His Presence. We mourn for those we love; and yet, in grief we manage a smile. As the tear glistens in our eye there is the memory of the past to sustain us for a better tomorrow. How much our loved ones meant to us only we can tell, and then only in the depths of our hearts. Yet, Jewish tradition has never lingered on the past but has emphasized the meaningful future. To find a measure of fulfillment, to be complete, to see the days to come with hope in behalf of one's family, friends, society and Judaism: this is the wholeness of life. In this context we sanctify the Name of God. The "Kaddish" prayer does not speak of death; whether we have lost husband or wife, father or mother, brother or sister, son or daughter, friend or neighbor, it is the prayer which affirms life. Judaism will always approach the future with hope for a responsible existence.

RESPONSIVE READING: (Biblical Verses)

What man may live and see not death  
Or cause his soul to escape the grave?

The Lord sends death and life;

He brings down to the nether world and brings  
up from it.

As one whom his mother comforts  
So shall I comfort you.

Resign yourself to the Lord;

Wait patiently for Him.

He heals the broken-hearted  
And binds up their wounds.

He will utterly destroy death for ever,  
And the Lord God will wipe away the tear from  
every face.

RABBI:

God: Lord of all Mankind! Man's inhumanity to man is legendary. We bear burdens within, and scars mar our physical appearance. Where were You in our darkest hour? Our past guides us to the marked and unknown graves for which we all were intended and in which so many found their final resting place. We think of the House of Israel at this hour of memorial. So many were taken from us not in the fulness of their years, not by illness, hurt or disease which can rationally be explained; they were torn from us without reason. Can mankind ever be the same again? We pray that amid our questioning we may find a measure of peace; that a belief in You will bring consolation to our troubled hearts, softness to our disturbing memories, rest to our disquieted spirits. "So teach us to number our days, that we may get us a heart of wisdom," to know, to comprehend, to understand the perplexing mysteries of life. AMEN.

RESPONSIVE READING:

The Lord is my shepherd  
I shall not want.

He maketh me to lie down in green pastures  
He leads me gently beside the tranquil waters.



He restoreth my soul.  
 He guides me in the paths of righteousness for  
 His name's sake.  
 Yea, though I walk through the valley of the  
 shadow of death  
 I will fear no evil, for Thou art with me.  
 Thy rod and Thy staff they comfort me.  
 Surely, goodness and mercy shall follow me all  
 the days of my life  
 And I shall dwell in the House of the Lord,  
 forever. (Psalm 23)

CANTOR/CHOIR: MUSICAL SELECTION  
 CONGREGATION

(In Unison) O Lord, unite us at this hour  
 of our memories and cause us to continue in  
 life with fulness of heart. May we remember  
 our loved ones for good and may we always be  
 worthy of the heritage they created. Together,  
 as one family which mourns, we cried out with  
 Job:

RABBI:

And Job said:  
 Behold, I cry out, "Violence!" but I am not  
 heard.  
 I cry aloud, but there is no justice.  
 He has stripped me of my glory,  
 And taken the crown from my head.

CONGREGATION:

(In Unison) May the crown we bear now be  
 one of achievement: a crown of goodness,  
 decency, honor; the crown of the Good Name.  
 Thus, we will reflect within our homes,  
 families, our society and the Synagogue of  
 which we are a part the best we have to offer.  
 May we see the future in the spirit of a  
 promise: that the past, and those associated  
 with it, will lead us to a better way of life!  
 Then, in truth, their memory and their name  
 will be sources of blessing to us always.

RABBI:

Then Job answered the Lord, and said:  
 Behold, I am of small account; what shall I  
 answer Thee?  
 I know that You can do everything  
 And that no purpose can be withheld from You.  
 Therefore have I uttered that which I  
 understand not  
 Things too wonderful for me, which I knew not.  
 I had heard of Thee by the hearing of the ear  
 But now my eye seeth Thee.  
 Wherefore I abhor my words and repent.

CANTOR/CHOIR: MUSICAL SELECTION

RABBI:

The human eye is never satisfied with seeing,  
 the spirit never humble even at the hour of  
 loss. We raise our hand against the Heavens,  
 demanding justification but He speaks to us as

He answered Job: "Where were you when I laid the foundation of the earth? Declare it, if you have the understanding!", and we know that we are but dust and ashes.

The human spirit quails before the mortal end which comes to us all. There is no escape, but there is peace; there is no staying the power of finality but one can meet it with dignity. So then let us live our days that we too may be remembered for good. We are inspired and ennobled as we hear again the names of those who preceded us and who brought so much good to our families, to the family of this congregation, to the family of humanity. Their death diminishes us, their loss is ours; we weep tears for all. In this hour of sacred memory we "see" them and because of what they were to us and all mankind, we are comforted. "Zecher Tsadik Livrocho," the memory of the righteous is for good and we mention their names for a blessing . . .

READING OF NAMES

YISKOR PRAYER BEFORE OPEN ARK

EL MOLE RACHAMIM

KADDISH

THIS BOOK of remembrance is respectfully dedicated to those of our beloved departed who labored in the vineyard of the Lord and helped build an ever greater Tabernacle to the glory of God and for the blessing of man. By continuing their labors, we the living, glorify their memory.

Dedicated to the memory of the members of our Official Family who labored in the vineyard of the Lord, and gave of themselves unstintingly in behalf of our Congregation.

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**T**O THE DEPARTED whom we now remember, may peace be granted in the world of eternal life. There may they find grace and mercy before the Lord of heaven and earth. May their souls rejoice in that ineffable good which God has laid up for those who revere Him, and may their memory be a blessing unto those who cherish it.

*May the Father of peace send peace to all troubled souls, and comfort all the bereaved among us.*

#### Book of Life

Louis Michael  
Fanny Michael  
Wolf Levitan  
Rebecca Stern  
Selig J. Rosenstamm  
Caroline Rosenstamm  
Bernard Werner  
Helena Werner  
Louis Wiersch  
Joseph Fleck  
Dora Fleck  
Morris Werner  
Charles Werner  
Charles Joseph Werner  
Morris Abrahams

Sarah Abrahams  
Mary Abrahams  
Gertrude Isaacs  
Eve Isaacs  
Benjamin Van Tyn  
Louis Kahn  
Joseph L. Van Tyn  
Marcus Tannenbaum  
Frances Tannenbaum  
Henry Oppenheim  
Alexander Oppenheim  
Morris Tannenbaum  
Nathan Tannenbaum  
Louis Tannenbaum  
Abraham Morris

## Book of Life

Mary Morris	Mosha ben Mechoval
Howard Morris	Hendel bas Leib
Bessie Morris	Sharye ben Hanock
Adolph Fibel	Herman White
Jacob Rogaliner	David White
Samuel Fibel	Hannah White
Mina Fibel	Louis White
Augusta Gottlieb	Isidore White
Abraham Ward	Martin Kahn
Jeanette Ward	Henry Baruch
Ida Tynberg	Theresa Baruch
Leopold Lowenstein	Elias Brush
Caroline Lowenstein	Leopold Levy
Carrie L. Straus	Ida Levy
Emanuel Beer	Frances Eiseman
Aaron Miller	Sarah Dessauer
Sarah Miller	Caroline Felsenthal
Leopold Miller	Bernard Gutter
Elias Katz	Solomon Latz
Jacob Kahn	Caroline Latz
Herz Stern	Moses Latz
Jetta Stern	Henry Mansbach
Shulem ben Pinkus	Merrick Meyers
Esther bas Schmul	Susan Meyers
Myer Bebarfald	Simon Meyers
Abraham Ober	Caroline Eppstein
Friederika Ober	Henry Samuel Eppstein
Rose Ober	Mort J. Lichtenberg
Heyman Brooks	Amelia Bab
Zirel Brooks	Sophia Grossman
Elias Bab	Nathan Morganroth
Aaron Bab	Julius Silberstein
Ernestina Meyers	Jennie S. Levy
Jacob White	Morris Hart

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Rosalie Hart	Emanuel Cohn
Louis Hart	Abraham Cohn
Lena Hart Cirker	Joseph Wallach
Abraham Scheuer	Amalia Hirschfeld
Jeanette Scheuer	Rebecca Berliner
Aaron Scheuer	Miriam Silver
& Brothers	Nathan Silver
Rebecca Cohn	Max Hart
Moses Eiseman	Mark Lissman
David Cohen	Blima Lissman
Jacob Jacobson	Harold Lissman
Sarah Jacobson	Philip Kosch
Nathan Jacobson	Pauline Kosch
Simon Hirschfeld	Philip Bick
Sadie Wallach	Max Mergentime
Theresa Cohen	Jacob Gottshull
Jacob Cohen	Elsie Gottshull
Pauline Oppenheimer	Henry Fromm
Della Michael	Regina Wolf
Jacob Wieler	Jacob Wolf
Charles Eppstein	Joseph Leindheim
Rosalie Israel	Zacharis Mode
Anna Weisman	Fannie Mode
Frederick Haurowitz	Solomon Neumann
Rose Haurowitz	Katharine Neumann
Gertrude Rosenstein	Leonard Teller
Saul Adams	Clarence H. Teller
Fanny Levy	Sigmund Herz
Abraham Levy	Dora Herz
Leopold Leyersohn	Simon Rubens
Annie Leyersohn	Pepi Gartner
Heyman Cohn	Rika Rubens
Hannah Cohn	Jennie Rubens
Sarah Lewis	Solomon Sichel

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Leon Lewin	Rosa Cohen
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Pauline Katz	Lillian Cohen
Joseph R. Stein	Leopold Kestenbaum
Babette Oppenheimer	Betty Kestenbaum
Frank Gretzer	Abraham Kestenbaum
Caroline Gretzer	Herman Kestenbaum
Louis Stadholz	Samuel Kestenbaum
Joseph Greenhoot	Sophia Block
Esther Greenhoot	Husband of Emma Lehman
Jacob Ullmann	Moritz Schwarzbaum
Fromit Ullmann	Jennie Schwarzbaum
Leopold Ullmann	Samuel Jacobson
Jacob Oppenheimer	Robert Hyman
Rachel Goldberg	Zelda Yenta bas Reb Zev
Caroline Ullmann	Alois Eisler
Clara Fromm	Moses Krotosky
Clara Hirsch	Isidor M. Stutz
Abraham L. Diamant	Fanny Eisler
Theresa Diamant	Pearl Weinman
Fanny Steinharter	Leonard Vogel
Aaron Dreyfus	Henrietta Vogel
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Emily Dreyfus	Samuel Kirchheimer
Emile Dreyfus	Hannah Kirchheimer
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Bernard Hirsch	S. S. Rosenstamm
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Milton Hymes	Mary Greenberg
Jacob Jacob	Bertha Orchard Metzner
Jennie Jacob	Alberta Schaye
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Dan Newman	Tillie Sneudaira Lesser
Melvin Scheuer	Carl Koestler
Helen Piasecki	Adelheit Klingenstein
Leopold Roth	Augusta Collin
Regina Mandelbaum	Benjamin L. Saloshin
Israel Collin	Israel Henry Horowitz
Louis Joseph	Amelia Reisel Horowitz
Jacob Samuels	Robert Ward Levy
Hannah Samuels	Sarah Jacobson
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Amson Fromm	Betty David
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Helena Adler	Julius Gold
Nathan Weiler	Pauline Morris
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Nathan C. Engel	Jane Collin
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Cecilla Schwartz	Harry Bimberg
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Zuser bas Yitzchak	Katherina Schnurmacher
Jacob Schweitzer	Theresa Heiman
Yahnkof ben Yitzchak	Carrie Meyer
Sophia Horowitz	Isaac Englander
Pincus L. Klein.	Rosettel Englander
David Klein	Jacob Isaacs
William Seideman	Pauline Isaacs
Rosalie Seideman	Julius Ullmann
Esther Horowitz	Bella Bimberg
Emanuel Horowitz	Sigmund Levin
Mina Jaraczewski	Mary Unger
Jennie Finkelstein	Robert H. Benely
Isaac E. Cohen	Clara Hamburger
Minnie Cohen	Lillie Stream
Simon Cohen	Joseph Schweitzer
Amelia Cohen	Yussof ben Yitzchak
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Peter Levy	William Davis
Abraham Levy	Dora Seidner Greenbaum
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Klingenstein	Isidor M. King
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Edward Sink	Albert Schulein
Lillie Sink	Sidney S. Wolff
Byrdie Davis	Jonas Leib Rosner
Adolph Stern	Henry Marx
Jacob Barber	Rebecca (Dolly) Nieman
Jacob Benwit	Leon Kahn
Sophia Adler	Jacob Mandelbaum
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Mina Blum	Diane Carol Schnee
Joseph Elias Knoepfler	David Heumann
Rose Adler	Minnie Wolff
Morris Moss	Gumpert Seide
1st Lt. Herbert	Cecilia Nadler
Joseph Marks	Jacob S. Rosen
Regina Landau Freeman	Hannah Rosen
Bessie Newman	Isaac Gitsky .
Asher Rosenbluth	Bella Schnitzler
Augusta Levy	Flora Schloss
Benjamin Willis	Helen Stern
Celia Farkas	Monroe Wohlgemuth
Ethel Kohon bas	Helen Gitsky Laurie
Rav Avrum David	Frederic Hirsch
Jacob Seligman	Lena Greenberg
Gretel Feibelman	Amelia Cohn
Ludwig Steinmetz	Bertha Barber
Benjamin Schaye	Pfc. Gunther Dorzback
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 Trude Lauer  
 Anna Nadelman  
 Moses Boehm  
 Henrietta Boehm  
 Allan Bauman  
 Lea Allweil  
 Juda Allweil  
 Sadie R. Fischler  
 Israel Grinstein  
 Esther Seide  
 M. Frank Koerpel  
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 Anna Saul  
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 Max Marx  
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 William Nadelman  
 Sally Teller  
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 Dr. Herman David Wolf  
 Michael Wolff  
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 Abram A. Weigert  
 Morris Weigert  
 Anna Weigert  
 Aaron Weigert  
 Ray Weigert  
 Millie Davis  
 Annie Charig  
 Samuel Charig  
 Mortimer Charig  
 George Charig

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 Walter Tunick  
 Arthur Levy  
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 Fred Lipner  
 Ray Roman  
 Paul Pollack  
 Martha Schlesinger  
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 Ida Stern  
 Henry Wallach  
 Maxim De Coin  
 Norbert Pollack  
 Esther Engel  
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 Agnes Steiner  
 Max Stern  
 Sigmund Herz  
 Max Heyman  
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 Louis Hopp  
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 Leo Lesser  
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 David Lowenthal  
 Louis H. Lowenstein  
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 Robert Becher  
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 Leo Schwartz  
 Ernest Abraham  
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 Frieda Lass  
 Morris Collin  
 Julius Buchdahl  
 Johanna Jacob  
 Evelyne Koestler  
 Mina Oppenheimer  
 Arthur Mayer  
 Edward Collin  
 Bernard Frank  
 Minnie Israel  
 Emil Weill  
 Sophie S. Weill  
 Hugo Wolff  
 William Freeman  
 Ludwig Brandt  
 Julius Schloss  
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Eugenia Levite	Nathan Glauber
Alfred Himmelweit	Rae Stream
David Strauss	Ilse Seelig
Julius Froehlich	Julius Heilbronn
Arthur Frank	Hermann Ganzmann
Ludwig Hertz	Clara Ganzmann
Rose Seaman	Arthur Schulhafer
Leo Kaiser	Selma Heilbronn
Louis Winkler	Alex Heyman
Rosa Winkler	Herman Frant
Irving I. Rosenberg	Mamie Rosenbluth
Renate C. Maas	Minna Steinberg
Salo Bandmann	Morris Lefkowitz
Rosa Bandmann	Simon Marx
Leo Steindler	Ann Zizmor
Louis Austern	Justin Neumann
Leopold Stiefel	Nathan Eckstein
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Bernard Malvin	Helene Goldstein
Sophie Malvin	Otto Bissinger
Sofie Dingfelder	Fay Sturman
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Jacob Rosenberg	Aaron L. Schwartz
Betty Rosenberg	Samuel Gutmann
Joseph Rosenberg	Rosa Buchdahl

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Lina Levite	Elsa Poortje
Jakob Michel	Max Salomon
Rosa Michel	Regina Salomon
Linda Diane Millett	Hugo Miller
Josef Sonnenfeld	Frieda Kahn
Herman Weiler	Helen Eckstein
Tillie Weiler	Max Zobel
Rachel Ockun	Erwin Winter
Julius Seligsberg	Mendel Michel
Samuel Klinger	Johanna Michel
Fred Brinitzer	Emanuel Glantz
David Hoexter	Arthur Stein
Alice Hoexter	Irma Isner
Arthur Saalfeld	Martin Freund
Auguste Pomper	Selma Simon
Theo Rendl	Max Fried
Herman Cohen	Klara Fried
Sophie Gutmann	Thilo Nussbaum
Justin Gutmann	Carl Berney
Fannie Sofransky	Regina Hirsch
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Peter Spivack	Herman Englander
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Witkie Remiz	Curt S. Bertheim
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Emanuel Glantz	Jack Morris
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Benjamin Schachter	Max Smerka
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Theodore Ochs	Ernestine Morris
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Henry M. Steinberger	Helen Graff
Paula Froehlich	Eli Swidler
Alice Eva Kulb	Oscar Rosenthal
Ida Silverman	Martha Levy
Joseph Salomon	Isidore Mannheim
Michel Wollf	Rosalie Rosenbaum
Sara Wecker	Else Heart
Josef Hanauer	Else Cohn
Wilhelm Ottenheimer	Dave Newman
Paul Weil	Emma Eschelbacher
Thomas Schneider	Charles Graff



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Richard Schulz	Hans Weile
Judge Charles Horowitz	Martin Rosenfeld
Anne Hoexter	Felix Schwarz
Frederic Hoexter	Gustav Blumenthal
Pauline Lubetzky	M. Gus Lowenthal
Rosa Heimann	Fred S. Gluck
Gerard J. Hagen	Emilie Lowenstein
Samuel Nemlich	Viola Eschelbacher
Siegfried Collin	Julius Simon
Leo Lehman	Dr. Richard Lewin
Naum Schub	Lina Friedman
Charles Lowen	David Brickman
Lydia Tislowitz	Julius Sommer
Herbert Schnur	Sally Neu
Ida Dreifus	Alfred Lehmann
Walter M. Myers	Henry C. Kellman
Leopold Stern	Simon Moskowitz
Belle Nadelman	David Lazar
Herman E. Meyers	Lina Kassel
Jane L. Kaufman	Werner Hamlet
Amalie Greenbaum	Henrietta Konig
Bernard F. Wickert	Oscar Englander
Paul Hahn	Morris Sokolowski
Jacob Stern	Irene Rollman
Miriam Hess	Julius Regensburger
Bruno Heart	Sophie Regensburger
Hertha Baumblatt	Jacob Regensburger
Erwin Grossman	Alfred Regensburger
Charles Berger	Sylvia Goldberg
Henrietta Berger	Gustav Bachert
Jeannette Berger	Joseph P. Smith

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Martha Federmann	Lillian Secunda
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Eric Cohn	Arthur Jacoby
Greta Oppe	Felice Gould
Rosa Ganz	Max Baender
Kurt Kessler	Joseph Eschelbacher
Else Wetzler	Dr. Anna Rosenow
Greta Pecker Bauer	Thekla Strauss
Ethel Stertz	Arno Saul
Justin English	Bernhard Feist
Leo Maier	Bertha Feist
Jules Lebell	Julius Feist
Max Breitbarth	Emma Lambert
Julius Oettinger	Isidore Greenberg
Charles Ockun	Nathan Bloom
Dora Dahlberg	Rose Golden
Ernest C. Caspary	Samuel Golden
Gerdy Kleinman	Sol Gersch
Ludwig Dingfelder	Joel Rosenbaum
Rose Marx	Sally Hermann
Theodore Eulau	Flora Hermann
Otto Fried	Karl Hamlet
Isidore Karlsruher	Pauline Frant
Lilli Karlsruher	Eugenia Kreuchen
Wilhelmine Hersberg	Julius Goldschmidt
Erna Joseph	Phyllis Stream
Benno Sternfels	Nora Frajer
Martha Kohlmann	Louis Herman
Jeanette Elfriede	Susan Leopold
Rosenwald	Ernest Strauss



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Lydia Tislowitz	Julius Sommer
Herbert Schnur	Sally Neu
Ida Dreifus	Alfred Lehmann
Walter M. Myers	Henry C. Kellman
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Herman E. Meyers	Lina Kassel
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Jacob Stern	Irene Rollman
Miriam Hess	Julius Regensburger
Bruno Heart	Sophie Regensburger
Hertha Baumblatt	Jacob Regensburger
Erwin Grossman	Alfred Regensburger
Charles Berger	Sylvia Goldberg
Henrietta Berger	Gustav Bachert
Jeannette Berger	Joseph P. Smith

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Greta Oppe	Felice Gould
Rosa Ganz	Max Baender
Kurt Kessler	Joseph Eschelbacher
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Justin English	Bernhard Feist
Leo Maier	Bertha Feist
Jules Lebell	Julius Feist
Max Breitbarth	Emma Lambert
Julius Oettinger	Isidore Greenberg
Charles Ockun	Nathan Bloom
Dora Dahlberg	Rose Golden
Ernest C. Caspary	Samuel Golden
Gerdy Kleinman	Sol Gersch
Ludwig Dingfelder	Joel Rosenbaum
Rose Marx	Sally Hermann
Theodore Eulau	Flora Hermann
Otto Fried	Karl Hamlet
Isidore Karlsruher	Pauline Frant
Lilli Karlsruher	Eugenia Kreuchen
Wilhelmine Hersberg	Julius Goldschmidt
Erna Joseph	Phyllis Stream
Benno Sternfels	Nora Frajer
Martha Kohlmann	Louis Herman
Jeanette Elfriede	Susan Leopold
Rosenwald	Ernest Strauss

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Seligman Levi	Theodore Goodkind
Emmy Marx	Anton Bauml
Toni Simon	Gertrude Metzger
Max Regensburger	Arthur Sommer
Manya Kaplow	Rudolf Grunewald
Ann Hamburger	Julie Koerpel
Louis Gottfried	Mimi Bachrach
Alfred Adam	Daniel Bloch
Ruth Zizmor	Jennie Malinoff
Sol Hamburger	Emil Mortge
Max Lomner	Adolph Gerson
Ludwig Gutman	Paul Tislowitz
Louis Straus	Fred Julius
William H. Schusterman	Henrietta Stephan
Abe Newman	Frieda Levy
Herbert Ferber	Leon Zellner
Walter Gunther	Caroline Hecht
Max Levine	Irma Knoepfler
Meta Uhlfelder	Louise Salomons
Ernst Riess	Frieda Berney
Walter Riess	Selma Sarner
Lucie Riess	Leopold Jourdan
Herbert Katz	Max Steinberg
Paul Schiff	Thekla Frank
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Rae Bendheim	Hermann Winter
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Hermann D. Rubenstein	Fannie Kessler
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Walter Kaufman	Ida Baer
Paul Englander	Theodore Israel
Seymour Schneider	Charlotte Hesse
Denny Simon	Eugene Ottenheimer
Henny May	Dr. Hans Hesse
Siegfried Steinhardt	Toni Seligman
Hilde Steinhardt	Max Baumgart
Minnie G. Lessler	Jeanette Kaiser
Irene Wolf	Mac Greenbaum
Walter H. Goldschmidt	Henry Meyer
Fred Ebel	Sigmund Levin
Dorothy Newman	Clara Levin
Fred Fels	Amelia Wachtel
Rose Ebel	Robert Wiener
Ruth Levi	Samuel Graff
Paul Heinecke	Ludwig Katz
Fred Meyer	Morris Oppenheimer
Ernest Hesse	Dr. Frederick J.
Emily Cappel	Wachsner
William Levitman	Helma Katz
Peter L. Wolff	Renate Heiman
Fritz Loeb	Erich S. Federmann
Leo Blankenstein	Dr. Arthur Arndt
Robert Zweig	Rose Strauss
Sally Glauber	Helen Berg
Jerome Glauber	Leo Schachter
Erna Heart	Ilse Selowsky
Lotte Wahle	Fred Wolf
Arthur S. Klashman	Frieda Adam
Emma Norman	Albert Kaufman

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 Jacob Steuerman  
 Rosa Steuerman  
 Henny Rinehouse  
 Henry Schneider  
 Paula Landsberg  
 Anna Stamm  
 Lena Maculla  
 Joseph Maculla  
 Gerald Cappel  
 Paula Simons  
 Henry Nesselroth  
 Paul Marx  
 Toni Meyer  
 Allen Kalfus  
 Oskar Schwarz  
 Ilse Schloss  
 Leo Barth  
 Philip Weinstat  
 Josef Wodowski  
 Dorothy Oppenheimer  
 Rose Borsody  
 Olga Wellisch  
 Henry H. Kramer  
 Eugenie Seligsberg  
 George Meseritz  
 Anna Meseritz  
 Alice Loewkowitz  
 Richard Sternheimer  
 Frieda W. Hochberger  
 Norbert D. Warren  
 Joseph Isner  
 Selma Mannheimer

Otto Strauss  
 Helene Oppenheim  
 Markus Oppenheim  
 Hugo Baumgart  
 Julius Kaufmann  
 Siegfried Weil  
 Alfred Grau  
 Willy Wurzburg  
 Louis Becker  
 Maurice Silverstein  
 Otto I. Neu  
 Leo Steuerman  
 Ludwig Hirsch  
 Hilde Kaufman  
 Joseph Bachenheimer  
 Beatrice Bernstein  
 Max Fischler  
 Anna Katzki  
 Richard Mueller  
 Willy D. Fromm  
 Irma Myers  
 Frida Scheidt  
 Candido Sdoia  
 Hermann Wellisch  
 Morris Strassburger  
 Milton Geist  
 Ludwig Loewkowitz  
 Barbara Heiman  
 Richard Levy  
 Max Oppenheimer  
 Selma Strauss  
 Moses Strauss  
 Ida Strauss  
 Else Friedman

## Book of Life

Eugene M. Moses  
 Lucie Wiesengrund  
 Ida S. Kuerer  
 Martin Goldman  
 Dr. Alfred Strauss  
 Hilde Englander  
 Carrie Weil  
 Sophia Ross  
 Dagmar Rosenbaum  
 Werner H. Norman  
 Alice Eisenheimer  
 Hilde Baer  
 Paula Marshall  
 Thilla Suessel  
 Isabel Perlman  
 Walter Bergmann  
 Robert Ottensooser  
 Irma Scharf  
 Kurt Schifftan  
 Lorraine Fay  
 Myerson-Anderson  
 Alice Dreifuss  
 Paul Weinberg  
 Theodore Hecht  
 Isidor Bloch  
 Hedwig Bloch  
 Gunther Knoepfler  
 Jack H. Lowenstein  
 Rudolf Kahn  
 Jenny Straus  
 John H. Scharf  
 Carola Loewenstein  
 Marta Oppenheimer  
 Gertrude Goldschmidt  
 Rose Glickman

Adele Sostman  
 William Weinberg  
 Otto Schwarz  
 Martha Schwarz  
 Morris Kahn  
 Ella Mosback  
 Thekla Wolff  
 Lilly Weil  
 Wilhelm Ottensooser  
 Martha Ottensooser  
 Bianca Geist  
 Henry L. Cohen  
 Elsa L. Jonas  
 Tillie Michel  
 Alice Levy  
 Else Newman  
 Robert Ehrlich  
 Sol Altschuler  
 Rose Altschuler  
 Ernest A. Wolff  
 Armin Gold  
 Fanny Strauss  
 Grete Callman  
 Erna Marx  
 Alfred Katz  
 Ilse Mayer  
 Mildred Kutell  
 Siegfried Frank  
 Salomon Heiman  
 Herbert Marcus  
 Leonie Neuburg  
 Ida Neu  
 Richard Froehlich  
 Helen Oliver

## Book of Life

Else Bloch  
 Julio Ottenheimer  
 Marcel Montrose  
 Joseph Gold  
 Dr. Walter Getreuer  
 Gerda Berlin  
 Max Westheimer  
 Werner Simon  
 Sophie Israel  
 Artur Westheimer  
 Warner Baer  
 Erna Kastan  
 Paul Meyer  
 Dr. Gerda Saul  
 Eugene Marx  
 Eric Salomon  
 Julius Baer  
 Erwin Haimann  
 Annie Schiff  
 Jesse Rothschild  
 Else Newman  
 Erwin Koppel  
 Alice Koppel  
 Bernard Jonas  
 Sigl Wertheimer  
 Manfred Golding  
 Hedwig Hochberger  
 Herman Blatt  
 Fred Dittman  
 Lillian Vernoff  
 Frances Guthman

## Memorial Windows

David, Sophia, Emma & Abraham Arndt	Frederic Hirsch.
Ludwig Brandt	Simon & Amalia Hirschfeld
Ida Baer	Erna Kastan
Henry L. Cohen	Martin M. Kastan
Dora Krotosky Cohn	Auguste Kastan nee Falk
Israel, Augusta, Edward & Jane Collin	Dr. Benno Kastan
Emanuel & Yettchen Collin	Anni Kastan
Irving Collin	Morris Katz
Henry, Caroline & Charles Eppstein	Harry & Fanny Kessler
Edward & Caroline Felsenthal	Adelheit Klingenstein
Siegfried & Hedwig Frank	Martha & Henry Kohlmann
Herman & Pauline Frant	Moses Krotosky
Richard G. Froehlich	Rev. Meyer & Fanny Levinson
Amelia & Isaac Fuld	Bertha Lowenthal
Pepi Gartner	Blanche Lowenthal
Abraham J. & Joseph J. Golieb	M. Gus Lowenthal
Armin Gold	Moritz Lowenthal
Siegfried & Betty Gold	Max Maas
Israel & Sarah Grinstein	Renate C. Maas
Hyman & Hannah Grohman	Regina & Jacob Mandelbaum
Louis Gutmann	Kathe Marcus
Emma Gutmann	Alice Marx nee Rothschild
Paul Heinecke	Erna & Eugene Marx
Max & Rosa Heyman	Moritz Marx
	Rudolf & Leonie Neuburg

## Memorial Windows

Albert & Theresa Schaye  
 Benjamin & Hannah  
     Schaye  
 Bella Schnitzler  
 Tillie L. & Leo  
     Schwartz  
 Gumpert & Esther Seide  
 Hilla & Werner Simon  
 Max & Ida Stern  
 Louis Straus  
 Jenny Straus  
 Fay Sturman  
 Isidor M. & Mollie  
     Stutz  
 Stella Teichner  
 Minnie & Adolph  
     Wolff  
 Isidore Wohlstetter  
 Samuel Wohlstetter

## Memorial Tablets

Saul Adams  
 Helene Adler  
 Joseph Adler  
 Elizabeth Alexander  
 David Arndt  
 Clara Arnstein  
 Emanuel Arnstein  
 Bertha C. Austern  
 Louis Austern  
 Irving Axelrad  
 Mimi Bacharach  
 Rosa Bandmann  
 Salo Bandmann  
 David Baer  
 Joseph Barber  
 Jacob H. Benwitt  
 Arthur A. Berg  
 Helen F. Berg  
 Rebecca Berliner  
 Beatrice Bernstein  
 Bella Bimberg  
 Harry Bimberg  
 Lucy Bissinger  
 Otto Bissinger  
 Curt J. Blanke  
 Joseph A. Blum  
 Mina Blum  
 Henrietta Boehm  
 Moses Boehm  
 Jacob Braun  
 Machla Braun -  
     Speishandler

Gertrude Bronheim  
 Louis Brungesser  
 Annie Charig  
 George Charig  
 Mortimer Charig  
 Samuel Charig  
 Amelia Cohen  
 Isaac E. Cohen  
 Jacob Cohen  
 Lillie Cohen  
 Minnie Cohen  
 Simon Cohen  
 Alvina Cohn  
 Amelia Cohn  
 Hannah Cohn  
 Heyman Cohn  
 Leo David  
 Byrdie Davis  
 David Davis  
 Dorothy Davis  
 Millie Davis  
 William Davis  
 Zelda Y. Davis  
 Sarah Dessauer  
 Abraham L. Diamant  
 Theresa Diamant  
 Ludwig Dingfelder  
 Martha Dingfelder  
 Sophie Dingfelder  
 Fred Ebel  
 Rose Ebel  
 Irwin Stutz Ebel



## Memorial Tablets

Ida Eberhardt	Regina Landau Freeman
Moritz Eberhardt	William Freeman
Helen Eckstein	Otto Fried
Nathan Eckstein	Joseph Friedland
Moritz & Lydia Eckstein	Aaron Friedland
Bertha Elias	Florence Friedland
Joseph Elias	Ida Friedland
Esther Engel	Leonard Friedland
Herman Engel	Else Friedman
Nathan C. Engel	Lina Froehlich
Isaac Englander	Julius Froehlich
Rosettel Englander	Amelia Fuld
Caroline Eppstein	Hilda Fuld
Henry Samuel Eppstein	Sally Fuld
Emma Eschelbacher	Adalbert L. Furst
Martha Ettlinger	Erna H. Furst
Alois Eysler	Julius Gabriel
Fanny Eysler	Abraham Garfunkel
Erich S. Federmann	Moritz Gartner
Martha Federmann	Frances Gerber
Georg Feibel	Jacob J. Gerber
Bernhard Feist	Isaac Gitsky
Bertha Feist	Jerome Glauber
Julius Feist	Minnie Glauber
Caroline Felsenthal	Nathan Glauber
Edward Felsenthal	Sally Glauber
Jennie Finkelstein	Sigmund Glauber
Marx Finstone	Betty Gold
Max E. Fischler	Julius Gold
Sadie R. Fischler	Siegfried Gold
Ida H. Fraade	Arthur Goldschmidt
Ernst D. Frank	Berthold Goldschmidt
Gertrud Frank	Hilda Goldschmidt
Thekla Frank	

## Memorial Tablets

Theodore Goodkind	Sigmund Herz
Dr. Samuel Graff	Martin Herzfeld
Alfred Grau	Sarah Herzfeld
Dora Seidner Greenbaum	Siegbert Herzfeld
Steven Allen Greenbaum	Sarah Herzfeld
Isaac Greenberg	Charlotte Hesse
Mary Greenberg	Dr. Hans Hesse
Simon M. Greene	Alfred Himmelweit
Caroline Gretzer	Hermann Himmelweit
Frank Gretzer	Adolph Hirsch
Sophie Gruensfelder	Bernard Hirsch
Leo F. Gunther	Cecilia Hirsch
Hugo Gutman	Clara Hirsch
Ludwig Gutman	Paul Joseph Hirsch
Max Gutman	Amelia Reisel Horowitz
Louis Gutmann	Emanuel Horowitz
Gerard J. Hagen	Esther Horowitz
Erwin E. Haimann	Israel Henry Horowitz
James Haines	Judge Charles
Leah Haines	Horowitz
Hilda Hamburger	Sophia Horowitz
Jenny Hamburger	Morris Imbrey
Fred Hamlet	Jacob Isaacs
Karl Hamlet	Pauline Isaacs
Werner Hamlet	Irma Isner
Henry M. Harris	Joseph Isner
Sydné Eckstein Harris	Robert Jacob
Theresa Heiman	Augusta Jacobs
Albert Heimann	Samuel Jacobson
Rosa Heimann	Sarah Jacobson
Bruno Herz	Mina Jarasewski
Dora Herz	Louis Joseph
Flora Himmelweit	

## Memorial Tablets

Fred Julius  
Julius Kahn  
Mathilde Kahn  
Max Kahn  
Morris Kahn  
Leo Kaiser  
Laura Karlsruher  
Ludwig Karlsruher  
Doris Karp  
Lina Kassel  
Ludwig Katz  
Marian H. Katzki  
Jane L. Kaufman  
Julius Kaufmann  
Maurice E. Keidan  
Fannie Kessler  
Harry Kessler  
Leopold Kestenbaum  
Isidor M. King  
Tillie King  
Hannah Kirchheimer  
Samuel Kirchheimer  
David Klein  
Esther Klein  
Natalie Klein  
Pincus L. Klein  
Samuel Klein  
Jacob Klopfer  
Marie Klopfer  
Paul Klopfer  
Albert Knoepfler  
Gunther Knoepfler  
Irma Knoepfler

Joseph Elias  
Knoepfler  
Adolph Koestler  
Carl Koestler  
Eugenia Kreuchen  
Mildred Kutell  
Frieda Lass  
Herman Lass  
Helen Gitsky Laurie  
George Lebow  
Jacob Lefkowitz  
Lina Lefkowitz  
Morris Lefkowitz  
Michael Lehman  
Clara Levin  
Sigmund Levin  
Abraham Levy  
Augusta Levy  
Erika Levy  
Hulda Levy  
Ida Levy  
Leopold Levy  
Louis A. Levy  
Peter Levy  
Robert Ward Levy  
Leon Lewin  
Rebecca Lewin  
Dr. Richard Lewin  
Ray Lewis  
Annie Leyersohn  
Leopold Leyersohn  
Herbert Lichtstern  
Benjamin Loebenberg

## Memorial Tablets

Selma Loebenberg  
Jennie Loewenberg  
Bernard S. Loewenthal  
Max Lomner  
Jack H. Lowenstein  
Betty Lowenthal  
Joseph Lowenthal  
David Luster  
Max Maas  
Renate C. Maas  
Bertha Magasiner  
Michael Magasiner  
Sophie Magasiner  
Leo Maier  
Bernard Malvin  
Sophie Malvin  
1st Lt. Herbert J. Marks  
Erna Marx  
Eugene Marx  
Henry Marx  
Ida Marx  
Max Marx  
Rose Marx  
Simon Marx  
Flora W. Matthews  
Henry May  
Julius May  
Martha May  
Willi May  
Max Mayer  
Bertha Orchard Metzner  
Alfred Meyer  
Henry Meyer  
Paula Meyer

Toni Meyer  
Max Michel  
Tillie Michel  
The Morris Family  
Lina Mosback  
Samuel Mosback  
Bertha Moses  
Elsa Moses  
Eugene M. Moses  
Frieda Moses  
Moritz Moses  
Emmy Nathanson  
Judes Neuman  
Leiser Neuman  
Katherine Neumann  
Solomon Neumann  
Abe Newman  
Bessie Newman  
Dan Newman  
Dave Newman  
Lena Newman  
Rita Nitzberg  
Dr. Arthur Ollendorff  
Gerhard Ollendorff  
Vally Ollendorff  
Wolfgang Ollendorff  
Armin Oppe  
Greta Oppe  
Aaron Oppenheim  
Otto Samuel Oppenheim  
Pauline Oppenheimer  
Paul Pergamenter  
Fanny Naschke

## Memorial Tablets

Barnet Perlman  
 Celia Perlman  
 Helen Piasecki  
 George Rawle  
 Minnie Rawle  
 Adolf Reiner  
 Rev. Abraham Reser  
 Annie Ring  
 Irene Rollman  
 Ray Roman  
 Elisabeth Roos  
 Helma Roos  
 Julius Roos  
 Mina Roos  
 Anna May Freeman Rose  
 Hannah Rosen  
 Jacob S. Rosen  
 Esther C. Rosenberg  
 Ita Rosenberg  
 Simon S. Rosenstamm  
 Paula Rosenthal  
 Richard Rosenthal  
 Jeanette Elfriede  
   Rosenwald  
 Leopold Roth  
 Martha Rothenberg  
 Robert Rothenberg  
 Eva Rothschild  
 Harriet Rothschild  
 Dr. Siegmund Rothschild  
 Yetta Rothschild  
 Erna Rubel  
 Sonia Rutberg

Benjamin L. Saloshin  
 Max Salomon  
 Regina Salomon  
 Emma L. Samuels  
 Hannah Samuels  
 Jacob Samuels  
 Joseph C. Samuels  
 Berta Schachter  
 Simon Schachter  
 Albert Schaye  
 Theresa Schaye  
 Richard R. Scheidt  
 Dora Scheirer  
 Isidor I. Scheirer  
 Melvin Scheuer  
 Leo Schiff  
 Adolf Schloss  
 Flora Schloss  
 Ilse Schloss  
 Diane Carol Schnee  
 David Schnurmacher  
 Katherina Schnurmacher  
 William H. Schusterman  
 Joseph Schwartz  
 Tillie Schwartz  
 Julia Schwarzbaum  
 Jacob Schweitzer  
 Sarah Schweitzer  
 Helen Borsody Sdoia  
 Leo Secunda  
 Sigi Seligman  
 Sophie Waxman Shear  
 Sarah Mode Sichel  
 Mordechai Rosenberg  
 Toni Seligman

## Memorial Tablets

Solomon Sichel  
 Miriam Silver  
 Nathan Silver  
 David Silverman  
 Ida Silverman  
 Irving Silverman  
 Klara Simon  
 Sarah Ethel Simon  
 Paula Simons  
 Gertrude Singer  
 Edward Sink  
 Lillie Sink  
 Joseph P. Smith  
 Samuel Sollender  
 Julius Sommer  
 Minna Sommer  
 Louis Spiro  
 Peter Spivak  
 Louis Stadholz  
 Gertrud Stadthagen  
 Ilse Stadthagen  
 Max Stadthagen  
 Arthur Stein  
 Daniel Steinharter  
 Fanny Steinharter  
 Adolph Stern  
 Helen Stern  
 Jacob Stern  
 Jean Stern  
 Leopold Stern  
 Ethel Stertz  
 Louis Straus

Ernest Strauss  
 Fanny B. Strauss  
 Helene Strauss  
 Nathan Strauss  
 Thekla Strauss  
 Eidel Strisower  
 Solomon Strisower  
 Fay Sturman  
 Barbara Heldman  
   Tauszig  
 Clarence H. Teller  
 Leonard Teller  
 Sallie Teller  
 Lydia Tislowitz  
 Joseph Tobias  
 Frieda Uhlfelder  
 Maier Uhlfelder  
 Meta Uhlfelder  
 Abraham Unger  
 Mary Unger  
 Anna Vickers  
 Henrietta Vogel  
 Leonard Vogel  
 Curt Wallner  
 Herman Wallstein  
 Aaron Weigert  
 Abraham Weigert  
 Anna Weigert  
 Morris Weigert  
 Ray Weigert  
 Carrie Weiler  
 Nathan Weiler

## Memorial Tablets

Emma Weinberger  
 Simon Weinberger  
 Pearl Weinman  
 Ida Weinschenk  
 Helen B. Weisel  
 Ruth S. Weiss  
 Max Westheimer  
 Else Wetzler  
 Max Wetzler  
 Jacob Wielar  
 Johanna Wiersch  
 Louis Wiersch  
 Ezra Wieser  
 Gunther Will  
 Benjamin Willis  
 Frieda Winter  
 Hermann Winter  
 Birdie Wohlgemuth  
 Monroe Wohlgemuth  
 Samuel A. Wohlgemuth  
 Robert M. Zweig

## Special Book of Memory

Albert Alexander	Siegfried Herrmann
Blondine Alexander	Martin Herzfeld
Dina Alexander	Sarah Herzfeld
Julie Bachenheimer	Siegbert Herzfeld
Siegfried Bachenheimer	Sarah Herzfeld
Gunther Baum	Samuel Hirschberg
Johanna Baum	Frieda Hofmann
Karl Baum	Salomon Hofmann
Sally Baumblatt	Emma Jacob
Rosa Better	Adolph Lachmann
Moritz Blumenthal	Lore Lewy
Karl Braun	Sigmar Lewy
Rosalie Englaender	James Marx
Theodor Englaender	Paula Marx
Ernest Frank	Sophie Marx,
Meloni Frank	Alphons Mayer
Moses Freimark	Sessie Mayer
Sophie Freimark	Amalia Neugarten
Martha Freudenberger	Jenny Neugarten
Frieda Goetz	Max Neugarten
Meta Goldman	Sally Neugarten
Emilie Grumbacher	Siegfried Neugarten
Samuel Gutmann	Paul Pergamenter
Sophie Gutmann	Sarah Pergamenter
Salo Hamburger	Clara Plaut
Else Heidenheimer	Leo Plaut
Isaac Carl	Ralph Podeswa
Heidenheimer	Adele Polak
Abraham Heilbronn	Jakob Polak
Lilli Henoch	Lilli Sandel
Max Henoch	Frieda Hamburger-
Dorothea Herrmann	Schmer
Emma Esther Herrmann	Lotte Schwarzschild

## Special Book of Memory

Emil Simon  
 Hermine Simon  
 Hugo Simonstein  
 Bernhard Singer  
 Artur Sittenmann  
 Clara Sittenmann  
 Minna Sommer  
 Zita Stern-Sonder  
 Hilde Stern  
 Ida Sternfels  
 Sally Stiefel  
 Emma Strauss  
 Louis Strauss  
 Frieda Suran  
 Ludwig Suran  
 Irma Weinheim  
 Samuel Wertheimer  
 Sophie Wertheimer

## Reverently Do We Recall

Simon Oppenheimer  
 Augusta Oppenheimer  
 Leo Oppenheimer  
 Morris Oppenheimer  
 Martha Herbert  
 Morris Goldberger  
 Augusta Goldberger  
 Jacob Sondheimer  
 Gertrude Sondheimer  
 Josef Sondheimer  
 Adolf Kehr  
 Sofie Kehr  
 Hans David Tobar  
 Fred Bonem  
 Sally Hirsch  
 Jan Allan Hirsch  
 Sofie Simon  
 Adolf Simon  
 Johanna Duenkelsbuehler  
 Julius Duenkelsbuehler  
 Siegfried  
     Duenkelsbuehler  
 Max Duenkelsbuehler  
 Kuno Nussbaum  
 Hugo & Sara Pins  
 Lotte Pins  
 Kathe Marcus  
 Gustav Lesser  
 David Schlesinger  
 Max Goldmann  
 Fritz Philipp  
 Charles Lowen  
 Stella Teichner

Abraham Teichner  
 Laura Teichner  
 Salomon Teichner  
 Karl Teichner  
 Regina Strompf  
 Elias Guttman  
 Bertha Guttman  
 Egon Guttman  
 Selma Claude Guttman  
 Hilde Rosenberg  
 Theodore Salomon  
 Elfriede Meininger  
 Hugo Meininger  
 Emma Meyer  
 Leopold Meyer  
 Trude Lauer  
 Leon Sachs  
 Bertha Sachs  
 Samuel Berlowitz  
 Sarah Greenbaum  
 Samuel Greenbaum  
 Klara Mayer  
 Siegfried Mayer  
 Henry H. Kramer  
 Richard Scheidt  
 Samuel Gutmann  
 Sofie Gutmann  
 Justin Gutmann  
 Frida Scheidt  
 Henry Birn  
 Lisa Stein  
 Edward Juhl  
 Hedwig Juhl



## Reverently Do We Recall

Julius Maier  
 Emilie Maier  
 Terethe Maier  
 Werner Weinberg  
 Amelia Weinberg  
 Hilde Weinberg  
 Berta Weinberg  
 Edith Klink  
 Armin Breuer  
 Elmer Brewer  
 Ralph Sternau  
 Henry Cornburgh  
 Frieda Kornberg  
 Abraham Spier  
 Jenny Spier  
 Max Jost  
 Meier & Frieda Marx  
 Josef & Helene Strauss  
 Sali Deman  
 Ludwig Deman  
 Harry Rothstein  
 Bertha Rothstein  
 Markus Rothstein  
 Kathe Rothstein  
 William Levitman  
 Valentin Bernstein  
 Johanna Bernstein  
 Adolf Landsberg  
 Alfred Wolff  
 Max Maienthau  
 Louise Maienthau  
 Jack H. Kestenbaum  
 Isaac Dostis

Esther Dostis  
 Max Stawiski  
 Albert Walter  
 Stawiski  
 Jennie Stawiski  
 Bernard Jonas  
 Louis & Elsa Jonas  
 Herman & Paula  
 Rosenbaum  
 Linda R. Uhlfelder  
 Herman Adler  
 Hilde Kaufman  
 Lilly Porjesz  
 Nathan Gordon  
 Ida Gordon  
 Anna Bankoff  
 Edward Preis  
 Therese Kaufmann  
 Bertha Felsenthal  
 Suzette Selsby  
 Dorothy Merlis  
 Charles Merlis  
 Leon Walter  
 Flora Walter  
 Blanche Walter  
 Rose Walter  
 Corinnne Alexander  
 Schiller  
 Sigmund Alexander  
 Sarah Hertzog  
 Myrtil Hertzog  
 Ben Hertzog  
 Herman Fraenkel

## Reverently Do We Recall

Werner Fraenkel  
 William J. Neuberg  
 Richard Mueller  
 Emil Mann  
 Therese Mann  
 Olga Mann  
 Eric Salomon  
 Robert M. Zweig  
 Arthur Muller  
 Michael Wolff  
 Agatha-Alma Wolff  
 Ernest Strauss  
 Thekla Strauss  
 Stefan Strauss  
 David Strauss  
 Suessman Glickman  
 Sarah Glickman  
 Max I. Glickman  
 Rose Glickman  
 Dr. Arthur Arndt  
 Paul Meyer  
 Berta Rosenbaum  
 Charles Neadel  
 Esther Weintraub  
 Vivian Lieberman  
 Fred Strauss  
 Tekla Strauss  
 Ida Strauss  
 Simon Neumann

Millie Hirsch  
 Simon Hirsch  
 Florence Danzig  
 Stella Glass  
 Nannette Witkin  
 Charles Hirsch  
 Fred Wolf

## KADDISH

יְהוָה לְיִשְׁכָּדֶשׁ שְׁמֵהּ רַבָּא.  
בְּעִלְמָא דִּי-בְרָא בְרַעְתָּהּ. וְיִמְלִיךְ  
מַלְכוּתָהּ. בְּחַיִּיטֹן וּבְיָמִיכֹון וּבְחַיִּי  
רַבֵּל בֵּית יִשְׂרָאֵל. בְּעִנְיָא וּבְנֵמָן  
קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ. לְעַלְמָא  
וְלְעַלְמֵי עַלְמֵי:

יְהִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרַבֵּץ וְיִתְהַדָּר וְיִתְעַבֵּר  
וְיִתְהַלַּל שְׁמֵהּ רַבָּא. בְּרִיךְ  
הוּא. לְעַלְמָא מִן קַל בְּרַבְתָּא  
וְשִׁירְתָּא. הַשְׁבַּחְתָּא וְנִתְחַמְתָּא.  
דְּאָמְרוּ בְּעִלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵי  
וְחַיִּים. עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוּמֵי. וְהֵא  
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## KADDISH

Yis-gad-dal v'-yis-kad-dash sh'-meh rab-bo.  
bo'-ol-mo di-v'-ro chir-u-seh, v'yam-lich mal-  
chu-seh, b'-cha-ye-chon u-v'-yo-me-chon u-v'-  
cha-ye d'-chol bes yis-ro-el, ba-a-go-loh u-viz-  
man ko-riv, v'im-ru o-men.

### Congregation

Omen, Y'he sh'meh rab-bo m'-vorach  
l'-o-lom u-l-ol-me ol-ma yo.

### Rabbi

Yis-bo-rach v'-yish-rab-bach, v'-yis-po-ar  
v'-yis-ro-man v'-yis-nas-se v'-yis-had-dor  
v'-yis-al-ieh v'-yis-hal-lol sh'meh d'-kud-  
sho, b'-richu, l'-e-lo min kol bir-cho-so,  
v'-shir-ro-so, rush, b'-cho-so, v'-ne-che-mo-so,  
da-a-mi-ron b'-ol-mo, v'im-ru o-men.

### Congregation

#### Omen

### Rabbi

Y'-he sh'lo-mo rab-bo min sh-ma-yo  
v'-cha-yim, o-le-nu v'al kol yis-ro-el, v'-  
im-ru o-men.

### Congregation

#### Omen

### Rabbi

O-seh sho-lom bim-ro-mov, hu ya a-seh  
sho-lom o-le-nu v'al kol yis-ro-el, v'im-ru  
o-men.

### Congregation

#### Omen



# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBURG, CANTOR EMERITUS

*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

February 1979

Dear Friend:

A Congregational Seder will be held on WEDNESDAY evening, April 11th, at 7 P.M. immediately following the Service, which begins at 6 P.M.

The traditional Seder Service will be conducted by Rabbi Lehman and Cantor Herman. A kosher meal will be served. The charge is \$22.50 per adult and \$20.00 for children under 13 years of age.

We urge you to make reservations early in order to assure your being seated at the Seder.

Please tear off the perforated slip. Fill in the number of reservations you require and mail it with your check, payable to "Hebrew Tabernacle" to the Temple office.

Looking forward to greeting you on Pesach evening, I am

Sincerely yours,

*Traude Hamburg*

Traude Hamburg  
Seder Chairperson

P.S. For parking information, please see attached separate note.

Hebrew Tabernacle  
551 Fort Washington Avenue  
New York, N.Y. 10033

Attention: Traude Hamburg

Please make the following reservations for the Congregational Seder on Wednesday evening, April 11th at 7 P.M.

\_\_\_\_\_ Reservations for adults @ \$22.50 each

\_\_\_\_\_ Reservations for children under 13 @ \$20.00 each

Name.....

Address.....

Phone.....

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBURG, CANTOR EMERITUS

*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

February 2, 1979

Dear Friend:

The ANNUAL CONGREGATIONAL MEETING will take place this year on:

SUNDAY, MARCH 4th, 1979, at 2:30 P.M.  
in the SOCIAL HALL OF OUR TEMPLE.

The setting will again be informal. We shall be seated at tables and coffee, tea and cake will be served.

The official program will include reports by the Rabbi, the Cantor, the Treasurer, the Secretary, the President and the Heads of all Affiliates. Most important, a new slate of Officers will be presented by the nominating committee for your vote.

Best personal regards.

Sincerely yours,

*Max Hamburg*

MAX HAMBURGH  
President

MH/sk

P.S. In case of blizzard, or snowstorm, or extremely hazardous travel conditions, I suggest that you call one of the following numbers any time after 11:30 A. M. on March 4th to confirm whether the meeting will take place:

OFFICE: 568-8304  
568-8575  
Dr. Max Hamburg: 927-6054  
Mr. Justin Winter: 927-9174

Mr. Ernest Hartog: 927-6542  
Mr. Richard Feist: 795-4442  
Mrs. Leo Maier: 927-9363  
Mrs. Traude Hamburg: 795-7540



# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

MAX HAMBURGH, PRESIDENT  
JUSTIN WINTER, TREASURER  
MRS. LEO MAIER, SECRETARY

February 3, 1978

Dear Friends:

We plan a SPECIAL PURIM CELEBRATION on

WEDNESDAY, MARCH 22nd at 7:30 P.M.  
in the Sanctuary.

Immediately after the Service and the reading of the Megillah, we shall assemble in the Social Hall, where tables will be set up. Coffee, Tea, Home-made Cake, Haman-Taschen and other refreshments will be served.

The HIGHLIGHT of the evening's social activity will be

THE ANNUAL RAFFLE.

We have assembled many more valuable prizes than ever before, including:

Several U.S. SAVINGS BONDS and many GIFT CERTIFICATES  
from B. Altman & Co. and from our own Judaica Shop.

Additional prizes are listed on the back of the Raffle tickets.

We are offering you a chance to win any one of these prizes through the purchase of one or more raffle books, one of which is enclosed. Each raffle book contains 24 tickets; the price of a single ticket is 50¢ and for the entire book \$10.00. Additional books may be purchased by calling the Temple office: 568-8304/8305 or 568-8575 or 927-6181 (evenings).

Please return the filled-out stubs of the raffle book together with your check and mail to: HEBREW TABERNACLE, 551 Fort Washington Avenue, New York, N.Y. 10033  
Attention: Mrs. Alice Federmann or Mrs. Eva Feist.

I am grateful to you for your participation in this Fund-raising project and I wish you good luck and a winning ticket.

Sincerely yours,

*Max Hamburg*

MAX HAMBURGH  
President

P.S. We anticipate that the evening will conclude not later than 10:30 P.M.  
We shall help each other with transportation home.

Encl.

RABBI ROBERT L. LEHMAN  
HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

March 1, 1979

Dear Member and Friend:

It gives me great personal pleasure that I can invite you to hear one of the most respected and knowledgeable members of the rabbinate, at our Temple.

Dr. Albert Friedlander has been Rabbi of London's Westminster Synagogue and, as vital, Director of the Leo Baeck School in London for almost a decade. He was born in Berlin in 1927, came to America due to forces unleashed in the 1930's, and was ordained at Hebrew Union College where I came to know him and count him as a friend.

Rabbi Friedlander's time in the United States is limited but, because of our personal friendship he has made time for us of the Hebrew Tabernacle. He will speak to us twice as part of the Open Mind adult education program on:

TUESDAYS, MARCH 20th and APRIL 3rd, 2:30 to 4:00 P.M.,

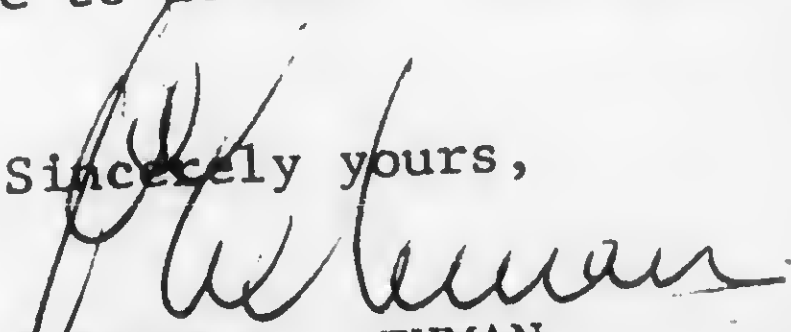
and all members and friends of the Congregation and community are invited to attend.

His two visits to our Synagogue Family are made possible by a very generous gift from the Gold Family, (Mrs Estelle, Harvey and Michael), in memory of their husband and father, our late member, Mr. Armin Gold.

Rabbi Friedlander's subject, of special interest to our Religious Family, will be "The Re-Emergence of the European Jewish Community".

I certainly hope that you will be able to attend. With all good wishes to you and yours.

Sincerely yours,

  
ROBERT L. LEHMAN  
Rabbi

RLL/sk

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

March 21, 1979

Dear Member and Friend:

The study of history and the search for our "roots" has always been an honored and integral part of our tradition. This concern for our origins is of particular interest to those of us who were not born here.

Ellis Island holds a unique place in the minds of those who migrated to America, whether of the past or present generation. It seems to me, therefore, that in order to deepen our understanding of our past, we should visit and learn something about the place where so many first set foot on American soil.

A tour to ELLIS ISLAND is planned on Sunday afternoon, April 29th, at 1 P.M. A PRIVATE BUS will meet us in front of the Hebrew Tabernacle shortly before 1 P.M. and will drive us to the Circle Line. The bus will wait for us there and will return us to the Tabernacle at approximately 5 P.M. The total cost is \$7.50 per person and our tour on Ellis Island will be led by a professional guide.

If you wish to join us, please fill ou the portion marked below and return it to me. We go RAIN or SHINE. Seating is limited so we must have your reservation by April 9th. This promises to be a most stimulating outing for you and your family; young people are encouraged to participate. With all good wishes, I am

Sincerely yours,

  
ROBERT L. LEHMAN, Rabbi

---

Dear Rabbi,

Please reserve \_\_\_\_\_ seats @ \$7.50 each for us on the bus tour to ELLIS ISLAND. Enclosed is my check.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_ PHONE: \_\_\_\_\_

HEBREW TABERNACLE CONGREGATION  
551 Ft. Washington Ave., N.Y.C.

SCHEDULE OF ACTIVITIES

SPRING 1979

RELIGIOUS SERVICES:

March	9th	FRIDAY	Annual Installation Service & "Oneg Shabbat"
March	12th	MONDAY	Purim Eve; Reading of Megillah, Raffle & Oneg
March	30th	FRIDAY	Festival of the Jewish Arts; "Oneg Shabbat"
April	12th	THURSDAY	Passover, 1st Day
April	19th	THURSDAY	Passover, last day & Yiskor
April	27th	FRIDAY	Yom HaShoah Observance; Round-table discussion: "American-born Children of Immigrant Parents".
May	4th	FRIDAY	Special Service & "Oneg Shabbat" to honor Rabbi Lehman on receiving D.D. degree

SPECIAL EVENTS:

March	11th	SUNDAY	Purim Carnival
April	1st	SUNDAY	Sisterhood Coffee Hour
April	11th	WEDNESDAY	Congregational Seder
April	22nd	SUNDAY	Trip & Tour to visit Ellis Island
April	29th	SUNDAY	Men's Club Brunch and program
May	16th	WEDNESDAY	Sisterhood Luncheon, Plaza Hotel
June	4	MONDAYS	Annual Film Festival

N.B. In reference to all events and dates, please check the Temple Bulletin for possible last minute changes, and for exact times. For further information, please feel free to call the Temple Office: 568-8304.

Dr. Robert L. Lehman, Rabbi  
Cantor Frederick C. Herman



Sisterhood Hebrew Tabernacle of Washington Heights

cordially invites you to a

on SUNDAY, APRIL 1st, 1979 at 3:30 P.M.

at 551 Fort Washington Avenue, New York City

A light Supper will also be served.

\* \* \* \* \*

Donation asked: \$5.50 per person

\* \* \* \* \*

Please tear off perforated slip and return to us. Make checks payable to "SISTERHOOD HEBREW TABERNACLE" or call the following numbers:

Edith Bronner - WA 8-4854

Renee Sherka - 781-9625

Traude Hamburg - 927-6054

or call the Temple Office, LO 8-8304.

\* \* \* \* \*

We are looking forward to greeting you,

Cordially,

Else Katz, President

Please return this form, filled out, to Hebrew Tabernacle Sisterhood, 551 Ft. Washington Ave., NYC 10033.

\_\_\_\_\_ Number of Reservations @ \$5.50 each

Check enclosed \$ \_\_\_\_\_

Name.....

Address.....

Seating Preference (with whom?).....

RESERVATION FOR CONTINENTAL COFFEE HOUR, SUNDAY, APRIL 1st, 1979.





HEBREW TABERNACLE SISTERHOOD  
551 Fort Washington Avenue, New York City 10033

\*\*\*\*\*

We invite you to join us! Come to our

## GALA LUNCHEON

in the Baroque Suite at  
THE PLAZA  
Fifth Avenue and 59th Street

Wednesday, May 16th, 1979 at 12:30 noon

\*\*\*\*\*

Donation \$22.50 per person

-----

featuring

ROBERT & JOAN MITCHELL, members of our Temple choir,  
in a program of show tunes, opera and operetta.  
Accompanied by Mr. Michael Reed

-----

Chairpersons:

Gertrude Maier  
927-9363

Gusti Abraham  
927-9850

Margot Oppenheimer  
548-3631

For reservations, please contact one of the above members of the Sisterhood  
or call the Temple Office, LO 8-8304.

We look forward to greeting one and all for this delightful afternoon.

Cordially,

Elsa F. Katz, President

.....  
PLEASE RETURN THIS RESERVATION FORM.

Please reserve \_\_\_\_\_ seats for Gala Luncheon. Check in the amount of \$22.50 per person enclosed.

Name \_\_\_\_\_

Address \_\_\_\_\_

Seating preference (with whom) \_\_\_\_\_

Please return this form to Hebrew Tabernacle Sisterhood, 551 Ft. Washington Ave., New York City 10033.

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

May 1979

Dear Friends:

We are happy to announce for the month of JUNE ...

THE HEBREW TABERNACLE

**Film Festival**

Four films of unusual interest, which have won many Academy Awards, will be shown on the four Mondays of June, at 8 P.M. in our AIR CONDITIONED SOCIAL HALL.

The four films will be:

June 4th	-	SOUND OF MUSIC
June 11th	-	THE GOOD EARTH
June 18th	-	HARRY AND TONTO
June 25th	-	FREUD

The entire series of four films is available for the price of \$6.00 per person. Single performances are NOT available.

We hope that you will join us for the HEBREW TABERNACLE FILM FESTIVAL ON MONDAYS:  
June 4th, June 11th, June 18th and June 25th.

If you are interested, please fill out the slip below and return it to us with your check, made payable to Hebrew Tabernacle Congregation.

Sincerely,

Hebrew Tabernacle Congregation

-----  
Gentlemen: Please reserve \_\_\_\_\_ seats for the Hebrew Tabernacle Film Festival on four Monday evenings in June. My check for \$ \_\_\_\_\_ is enclosed.

Name.....

Address.....

Phone.....



HEBREW TABERNACLE  
JOINS COMMUNITY BOARD 12, MANHATTAN  
IN A RALLY TO SAVE OUR LOCAL HOSPITALS  
WHICH ARE THREATENED TO BE CLOSED  
JEWISH MEMORIAL HOSPITAL  
AND  
ST. ELIZABETH HOSPITAL

\* \* \* \* \*

PROTEST RALLY AND MARCH  
WEDNESDAY, JUNE 27, 1979, 5:00 P.M.  
(RAIN OR SHINE)

ASSEMBLE AT  
JEWISH MEMORIAL HOSPITAL  
196TH ST. & BROADWAY

\* \* \* \* \*

RABBI LEHMAN WILL PARTICIPATE.  
FOR QUESTIONS, CALL HIM AT 568-8304.

May 3, 1979

TO: ALL MEMBERS OF THE BOARD OF TRUSTEES

FROM: ERNEST HARTOG

There will be a meeting of the Board of Trustees on Thursday evening, May 24th, at 8 P.M., in the Social Hall of the Temple.

I look forward to seeing you then.

# CALENDAR OF EVENTS: HEBREW TABERNACLE CONGREGATION

September 1979 - June 1980

## SEPTEMBER

5	W	Aft	SISTERHOOD OPENING LUNCHEON
7	F	PM	AFFILIATE SERVICE, WELCOME TO NEW MEMBERS & ONEG SHABBAT at 1st Service in MAIN SANCTUARY
21	F	PM	EREV ROSH HASHONO
22	Sa	AM	ROSH HASHONO
22	Sa	PM	CHILDREN'S & FAMILY ROSH HASHONO SERVICE at 6:30 P.M.
23	Su	AM	ROSH HASHONO
30	Su	PM	KOL NIDRE

## OCTOBER

1	M	ALL DAY	YOM KIPPUR
5	F	PM	EREV SUCCOS: SERVICE & CELEBRATION at 8:00 P.M.
6	Sa	AM	SUCCOS
7	Su	AM	SUCCOS
9	Tu	PM	OPEN MIND, first session
10	W	Aft	Sisterhood Luncheons resume
12	F	PM	EREV SHEMINI ATZERES
13	Sa	AM	SHEMINI ATZERES: YISKOR MEMORIAL SERVICE
13	Sa	PM	SIMCHAS TORAH CELEBRATION FOR ENTIRE CONGREGATION, 6:00 P.M.
14	Su	AM	SIMCHAS TORAH OBSERVANCE
19	F	PM	Shabbat FAMILY DINNER, 1st of the season
21	Su	Aft	Men's Club: ENTERTAINMENT-PERFORMANCE, at 3:00 P.M.
28	Su	ALL DAY	FAIR AT TEMPLE: sponsored by YOUNG ADULT GROUP

## NOVEMBER

5	M	PM	Men's Club: ADULT EDUCATION CLASS
9	F	PM	Special Service to mark "KRISTALLNACHT"
11	Su	AM	CEMETERY MEMORIAL SERVICE: Cedar Park & Beth El
11	Su	PM	SISTERHOOD Smorgasbord
12	M	PM	Men's Club: ADULT EDUCATION CLASS
18	Su	PM	Young Adults: program
19	M	PM	Men's Club: ADULT EDUCATION CLASS
26	M	PM	Men's Club: ADULT EDUCATION CLASS
30	F	PM	Special Service: NEW WORLD CLUB as our guests

## DECEMBER

9	Su	AM	CHANUKAH BRUNCH
14	F	PM	1st light of CHANUKAH
15	Sa	AM	Bar Mitzvah
18	Tu	Aft	Last session of OPEN MIND
21	F	PM	8th light of CHANUKAH is kindled; CHANUKAH ONEG for all

## JANUARY

20	Su	AM	Men's Club: BREAKFAST PROGRAM
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FEBRUARY

5	Tu	Aft	OPEN MIND CLASSES resume
10	Su	PM	YOUNG ADULT GROUP: program
24	Su	AM	PURIM CARNIVAL, sponsored by PARENTS ASSN. AND TEMPLE YOUTH GROUP

MARCH

1	Sa	PM	EREV PURIM SERVICE, ONEG & Annual RAFFLE DRAWING
16	Su	Aft	ANNUAL MEETING OF CONGREGATION
21	F	PM	INSTALLATION SERVICE & ONEG SHABBAT
23	Su	AM	CHILDREN'S MODEL SEDER, sponsored by PARENTS ASSN. at 11:00 A.M.
31	M	PM	EREV PESACH: Congregational Seder

APRIL

1	Tu	AM	PESACH
2	W	AM	PESACH
6	Su	PM	Eve of 7th day PESACH
7	M	AM	SEVENTH DAY PESACH
8	Tu	AM	LAST DAY PESACH: YISKOR-MEMORIAL SERVICE
18	F	PM	Annual Observance of YOM HASHOAH
20	Su	Aft	SISTERHOOD COFFEE HOUR

MAY

4	Su	Aft	MAJOR CULTURAL EVENT: CONCERT BY DAVID BARILAN, Pianist
			ALL BEETHOVEN PROGRAM
13	Tu	Aft	Last session of OPEN MIND CLASS
16	F	PM	Shabbat FAMILY DINNER
20	Tu	PM	EREV SHEVUOTH
21	W	AM	SHEVUOTH
22	Th	AM	SHEVUOTH: YISKOR-MEMORIAL SERVICE
24	Sa	AM	BAR MITZVAH

JUNE

4	W	Aft	SISTERHOOD LUNCHEON
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PLEASE NOTE: These dates are being sent to officers and board members of our AFFILIATE GROUPS.  
These dates do not include meetings of outside groups.

The above lists only major events; additional programs will be scheduled throughout the year. Please check your Temple BULLETIN for all pertinent details.

For specific information, feel free to call: 568-8304.

HIGH HOLIDAYS FOR 5741 - 1980:

EREV ROSH HASHONO:	Wednesday,	September 10th, 1980
ROSH HASHONO:	Thursday,	September 11th, 1980
	Friday,	September 12th, 1980
KOL NIDRE:	Friday,	September 19th, 1980
YOM KIPPUR:	Saturday,	September 20th, 1980

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

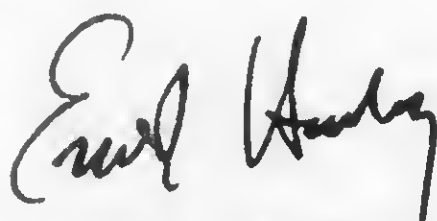
September, 1979

Dear Member and Friend:

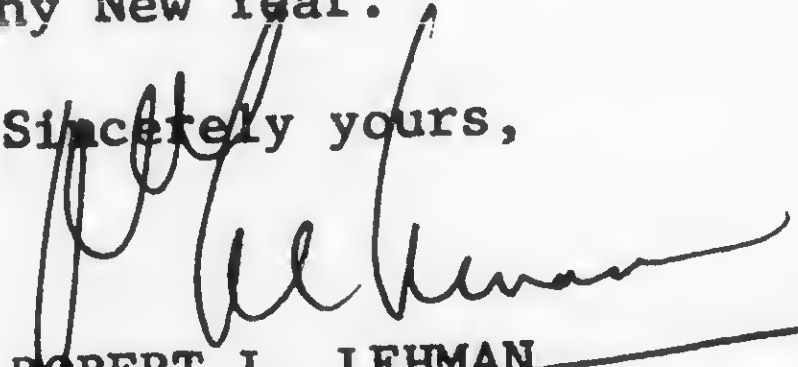
It is a great source of joy to us that we can send the enclosed Journal to you. This effort on the part of our Journal Committee reflects the good name which our Congregation and its members enjoy in the community; the many good wishes in behalf of our Congregation are deeply appreciated. It is our fervent hope and prayer that we will always live up to the faith which has been placed in us.

The members of the Official Family want to extend their most sincere appreciation to Mr. Fred Oppenheimer, chairman of the Journal Committee as well as to the members of his group who have worked so diligently to bring this effort to its conclusion. The members of the committee are: Mr. Edgar Feibel, Mr. Harry Frolich, Mrs. Ernest May, Mr. Paul Kohlmann and Mrs. Gerald Schlesinger. The Hebrew Tabernacle has profited greatly from their endeavors and we hope to continue our good work for many years to come.

We wish you all a most Happy and Healthy New Year.

  
ERNEST HARTOG  
President

Sincerely yours,

  
ROBERT L. LEHMAN  
Rabbi

1979

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

One of our major sources of revenue is derived from the Kol Nidre and Yiskor Pledges. We depend on that income for the purpose of fulfilling the basic needs of the congregation and supporting its many activities for a sound future.

Your recognition of that urgent need is much appreciated. We are especially grateful for your warm generosity and its implied expression of loyalty and trust in our great temple. It is your help and support that constitute the foundation which assures us a sense of continuity for the years to come.

Much work remains to be done, and it is rewarding to realize that we can always count on our steadfast members, such as you. Together, our great family looks towards a constructive and enlightening New Year.

We hope that you will accept this message as a conveyance of our most heartfelt appreciation and profound gratitude.

The Rabbi, the Cantor and all the officials of the Temple join us in thanking you.

With our best wishes and personal regards,

Sincerely yours,

RICHARD FEIST  
Treasurer

ERNEST HARTOG  
President

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

September 11, 1979

Dear Members and Friends,

The season of activity is about to resume with full vigor and that leads us immediately to THE OPEN MIND program. This Fall we begin our fifth season of study!

All are welcome to join us every TUESDAY from 12:00 noon until 4:00 P.M. We study and reflect on such diverse topics as Jewish History, Music, Current Events and the Biblical text.

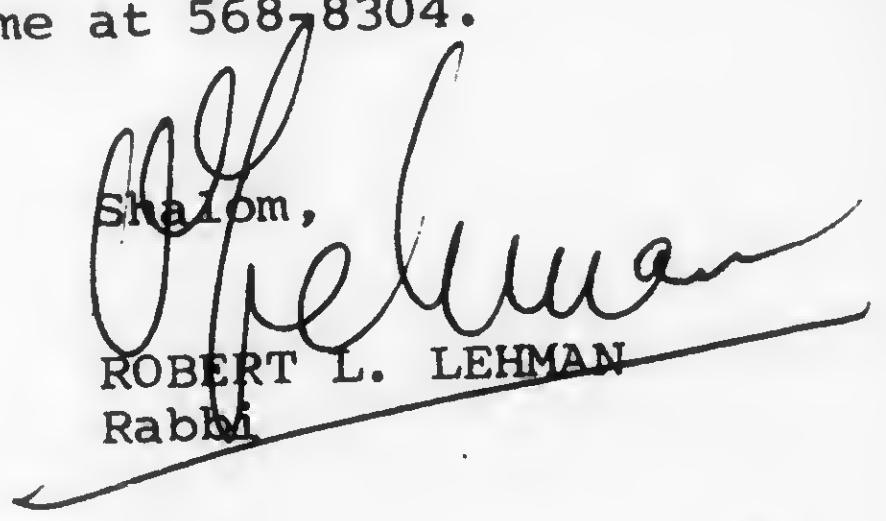
The former participants of OPEN MIND will be delighted to know that, having completed her research overseas, SHULAMIT MAGNUS will again teach us history. Her return is sufficient reason for you to rejoin our group.

The OPEN MIND program reflects a social gathering as well! Be sure to bring your smile and your sandwich. We begin on TUESDAY, OCTOBER 9th; this first semester will extend through mid-December.

I look forward to our being together. Tuesdays have become SPECIAL days; help the cause and spread the word to your friends. We are always open to and welcome newcomers! If you have any questions, please call me at 568-8304.

Let us have a good year..

Shalom,

  
ROBERT L. LEHMAN  
Rabbi

RLL:er



# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

October 2, 1979

Dear Friends:

We would like the opportunity of again sharing a traditional Sabbath meal at the Temple with the larger family of the Congregation. We, therefore, invite you to join us in welcoming the Sabbath and to dine with us in the Social Hall

on FRIDAY, OCTOBER 19th, at 6:15 P.M.

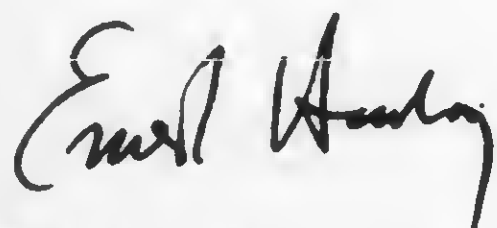
In keeping with the spirit of the occasion, the dinner will be FAMILY STYLE. We will light the candles, recite the blessing over bread and wine together, say the prayer at the end of the meal and conclude with some Hebrew songs.

To help defray the cost, we must ask for a small donation of \$7.00 per person.

We will begin to serve at 6:30 P.M. and will conclude in ample time to enable everyone to be present at the start of the Service at 8:15 P.M.

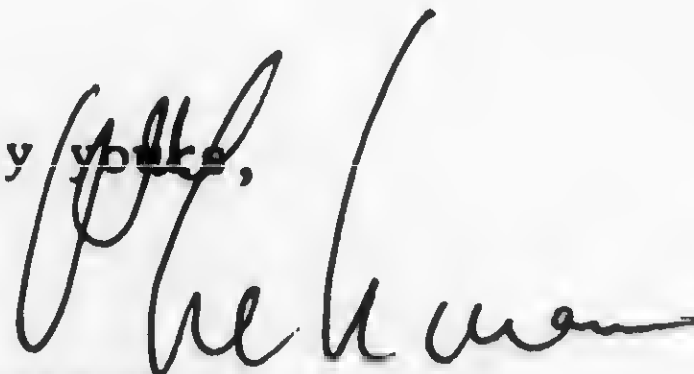
If you wish to join us, accompanied by family members or friends, please fill out the slip below. Return it to us, together with your donation, no later than October 12th so that we can plan accordingly. Our seating capacity is limited so please respond at once.

With best personal regards,



ERNEST HARTOG  
President

Sincerely yours,



ROBERT L. LEHMAN  
Rabbi

---

Hebrew Tabernacle  
551 Fort Washington Avenue, New York, New York 10033

Please reserve \_\_\_\_\_ seat(s) for me @ \$7.00 each for the SHABBAT FAMILY MEAL on Friday evening, October 19th. Enclosed you will find my donation of \$ \_\_\_\_\_.

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_



October 17, 1979

Dear Member and Friend:

On the High Holidays, you heard a reference to the successful adult education program which is now an integral part of the Congregation. On the other hand, a WOMAN'S place in the congregational setting still leaves a great deal to be desired. I would ask your cooperation to change this situation.

Our Executive Committee, Ritual Committee and Board of Trustees has given me permission to institute a

BAS MITZVAH CLASS FOR ADULTS.

If sufficient interest exists, we will attempt a course in Jewish Education for a one year trial period. At the conclusion of the program, the participating women will be called to the Torah as a Bas Mitzvah.

We are not unique in this concept by any means; indeed, we are following instead of leading. The Conservative Movement has, for years already, called women to the Torah; we will attempt it only if the participation in the educational program warrants it. (We have a precedent: two teenage girls were called to read from the Torah some years ago, at the time of their Bas Mitzvah.)

Our program would be conducted in such a manner that those free during the daytime could attend, with study available also in the evening for those who work full time.

I would appreciate hearing from you if you are interested. Please call me at my study and I will be glad to pass on additional detailed information.

With all good wishes to you and yours.

Sincerely yours,

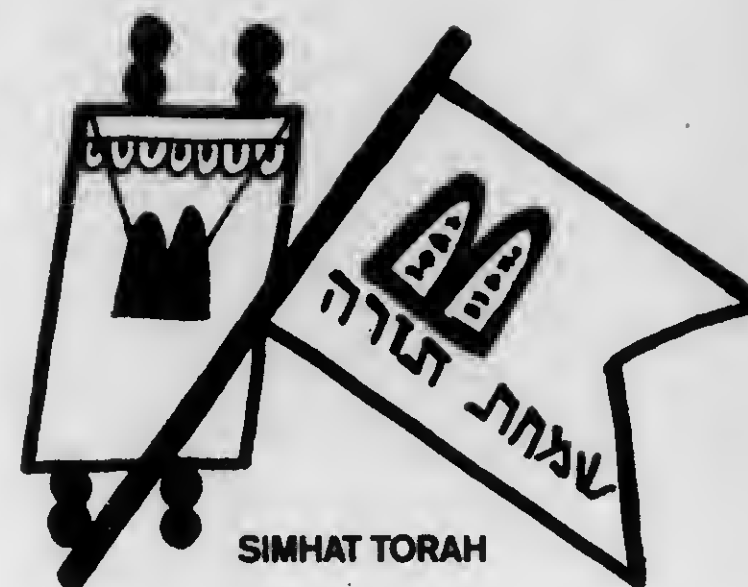
ROBERT L. LEHMAN  
Rabbi

RLL/sk

THE MEN'S CLUB  
of the  
HEBREW TABERNACLE  
551 Fort Washington Ave., New York, N.Y. 10033

invites you to our

**SIMCHAS TORAH PARTY**  
SUNDAY AFTERNOON, OCTOBER 21, 1979 at 3 P.M.  
in our Social Hall



featuring

RUTH GOODMAN  
Director of the Annual Israeli Folk Dance Festival  
and the

PAPARIM ISRAELI FOLK DANCE ENSEMBLE  
Performing and Demonstrating  
followed by Dance-along

COME AND ENJOY!!



Donation \$6.50

Refreshments

For information and reservation, call the Temple Office, LO 8-8304  
or evenings: Mr. Norman Eisner, 928-8696  
Mr. Irwin Reutlinger, 568-5395

.....  
MAIL YOUR RESERVATIONS NOW to Mr. Norman Eisner, 100 Overlook Terrace, NYC 10040

Name.....

Address.....Tel.....

No. of reservations @ \$6.50 \$ \_\_\_\_\_

Total \$ \_\_\_\_\_

Please make check payable to Men's Club of the Hebrew Tabernacle

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

October 17, 1979

Dear Member and Friend:

On the High Holidays, you heard a reference to the successful adult education program which is now an integral part of the Congregation. On the other hand, a WOMAN'S place in the congregational setting still leaves a great deal to be desired. I would ask your cooperation to change this situation.

Our Executive Committee, Ritual Committee and Board of Trustees has given me permission to institute a  
BAS MITZVAH CLASS FOR ADULTS.

If sufficient interest exists, we will attempt a course in Jewish Education for a one year trial period. At the conclusion of the program, the participating women will be called to the Torah as a Bas Mitzvah.

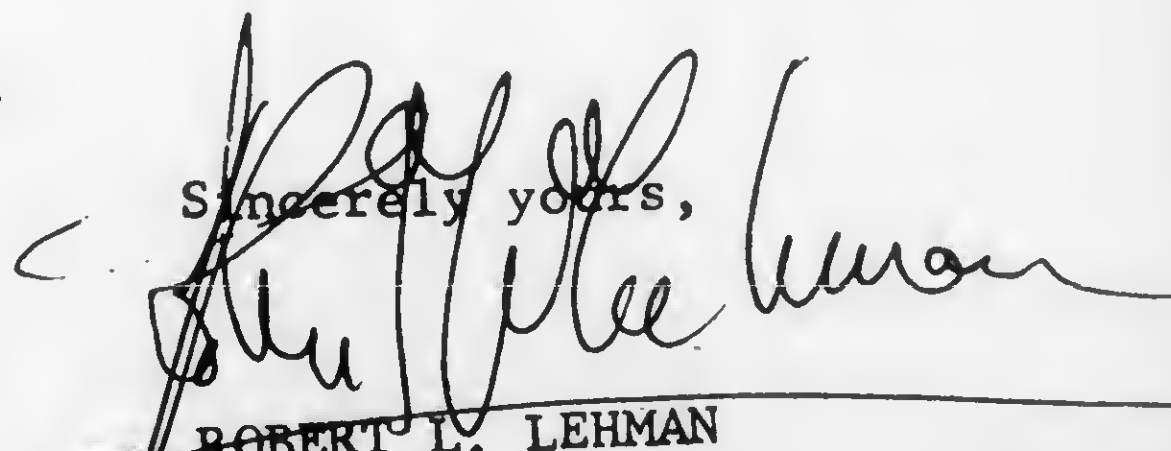
We are not unique in this concept by any means; indeed, we are following instead of leading. The Conservative Movement has, for years already, called women to the Torah; we will attempt it only if the participation in the educational program warrants it. (We have a precedent: two teenage girls were called to read from the Torah some years ago, at the time of their Bas Mitzvah.)

Our program would be conducted in such a manner that those free during the daytime could attend, with study available also in the evening for those who work full time.

I would appreciate hearing from you if you are interested. Please call me at my study and I will be glad to pass on additional detailed information.

With all good wishes to you and yours.

Sincerely yours,

  
ROBERT L. LEHMAN  
Rabbi

RLL/sk

HEBREW TABERNACLE CONGREGATION  
551 Ft. Washington Avenue, New York City

Dr. Robert L. Lehman  
Rabbi

Frederick C. Herman  
Cantor

Ernest Hartog  
President

CALENDAR OF EVENTS: FALL 1979

RELIGIOUS SERVICES:

Friday, October 5th	SUCCOTH SERVICE & CELEBRATION at 8:00 P.M.
Saturday, October 13th	SIMCHAT TORAH SERVICE & CELEBRATION for Children & their families; for entire congregation at 6:30 P.M.
Friday, November 9th	Special Service to mark KRISTALLNACHT. Speaker- Prof. Otto Nathan, Executor & Trustee, The Estate of Albert Einstein
Sunday, November 11th	CEMETERY MEMORIAL SERVICE, Beth El & Cedar Park
Friday, November 30th	Special Service and "Oneg Shabbat" to mark the attendance of NEW WORLD CLUB
Friday, December 14th	1st light of CHANUKAH; kindling of Family Menorahs
Friday, December 21st	8th light of CHANUKAH; Oneg and Celebration for entire congregational family

SPECIAL EVENTS:

Tuesday, October 9th	OPEN MIND program begins
Friday, October 19th	Shabbat Dinner, by reservation only
Sunday, October 21st	Men's Club program
Sunday, October 28th	TEMPLE FAIR
4 MONDAYS in NOVEMBER: 5, 12, 19 and 26	Men's Club sponsored Adult Education Program. Rabbi Lehman's subject: THE MOSLEM MIND IN OUR MODERN WORLD! (A historical/theological presentation).
Sunday, November 11th	Sisterhood's annual Smorgasbord at 4:00 P.M.
Sunday, November 18th	Young Adult Group program

PLEASE NOTE: The internationally renowned pianist: DAVID BAR ILAN has been engaged to present an all BEETHOVEN program at our Temple on SUNDAY afternoon, May 4, 1980. Please mark the date NOW to avoid conflict of interests. To maintain the high level of our area we need your support! For specific information on any of the above programs, please consult the Temple Bulletin or call 568-8304. Thank you.



# Hebrew Tabernacle of Washington Heights

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LORRAINE 8-8304

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FREDERICK C. HERMAN, CANTOR  
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*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

December 21, 1979

Dear Friend:

The ANNUAL CONGREGATIONAL MEETING for 1980 will take place on

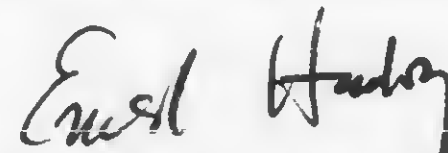
SUNDAY, JANUARY 13th, 1980 at 2:30 P.M.  
in the SOCIAL HALL OF OUR TEMPLE.

We shall be seated at tables, in an informal setting, and coffee and cake will be served before the official program begins.

The Agenda will include reports by the Secretary, Treasurer, Rabbi, Cantor, President and the Heads of all Affiliates. In addition, the Congregation will be asked to vote on the enclosed resolution and participate in the election of the officers and new Board Members.

I look forward to seeing you on January 13th. With all good wishes,

Sincerely yours,



ERNEST HARTOG  
President

EH/sk

P.S. In case of a blizzard, or snowstorm, or extremely hazardous travel conditions, I suggest that you call one of the following numbers any time after 11:30 A.M. on January 13th to confirm whether the meeting will take place.

OFFICE: 568-8304

Mr. Ernest Hartog: 927-6542

Mr. Richard Feist: 795-4442

Mrs. Gertrude Maier: 927-9363

Mr. Paul Ganzman: 795-1931

Mr. Ernest May: 928-8297

Mr. Harry Frolich: 795-4566



## RESOLUTION

Whereas the cost of maintaining the Temple, and all its programs and services, has increased due to double-digit inflation; and, whereas there has been no increase in membership dues since January, 1978; therefore, we the members of the Hebrew Tabernacle present and voting at the Congregational Meeting of January 13, 1980, hereby resolve to increase the Annual Membership Dues as of January, 1980 as follows:

1. General increase in Adult membership dues - \$15.00.
2. ELIMINATION OF THE BASKET COLLECTION AT SERVICES with additional increase in Adult membership dues - \$10.00.

Total Increase in Adult Membership Dues - \$25.00

3. Increase in Junior membership dues - \$4.50.

### Resulting Membership Dues Schedule:

Single Adult Membership.....	\$125.00
Double Adult Membership.....	\$250.00
Junior Membership.....	\$ 22.00

1979

# Hebrew Tabernacle of Washington Heights

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FREDERICK C. HERMAN, CANTOR  
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*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

One of our major sources of revenue is derived from the Kol Nidre and Yiskor Pledges. We depend on that income for the purpose of fulfilling the basic needs of the congregation and supporting its many activities for a sound future.

Your recognition of that urgent need is much appreciated. We are especially grateful for your warm generosity and its implied expression of loyalty and trust in our great temple. It is your help and support that constitute the foundation which assures us a sense of continuity for the years to come.

Much work remains to be done, and it is rewarding to realize that we can always count on our steadfast members, such as you. Together, our great family looks towards a constructive and enlightening New Year.

We hope that you will accept this message as a conveyance of our most heartfelt appreciation and profound gratitude.

The Rabbi, the Cantor and all the officials of the Temple join us in thanking you.

With our best wishes and personal regards,

Sincerely yours,

RICHARD FEIST  
Treasurer

ERNEST HARTOG  
President

# Hebrew Tabernacle of Washington Heights

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Sincerely yours,

RICHARD FEIST  
Treasurer

ERNEST HARTOG  
President

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CIRCULAR LETTERS, ANNOUNCEMENTS & FORMS 1980

ARCHIVES

The Hebrew Tabernacle Congregation

551 FT. WASHINGTON AVE., N.Y.C.

INVITES YOU TO ATTEND

*The Fourth Annual Festival of the Jewish Arts*

FRIDAY, NOVEMBER 21, 1980

AT 8:15 P.M.

RABBI DAN ISAAC

WILL SPEAK ON

"THE JEW IN AMERICAN FILMS"

AT AN "ONEG SHABBAT"

A DISCUSSION WILL FOLLOW THE PRESENTATION



# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

January 4, 1980

Dear Friend:

An agreement has recently been reached between the German and American authorities on the issue of German Social Security payments. This matter has special emphasis for those who received payment for the interruption of schooling.

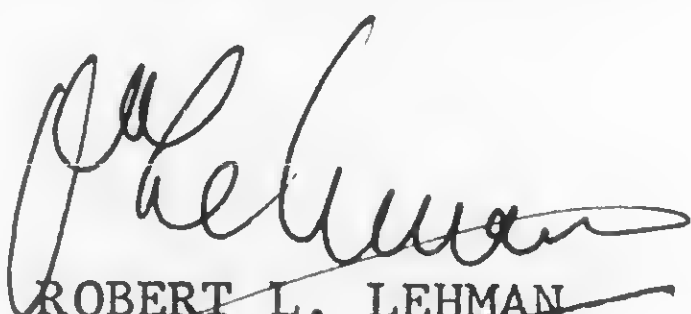
The issue relates, in particular, to those below the age level of 65.

We of the Hebrew Tabernacle, joining the members of the New World Club and the Leo Baeck Lodge and Chapter, will meet for a discussion of the ramifications of this issue on

SATURDAY EVENING, JANUARY 26th, at 8:30 P.M. IN OUR SOCIAL HALL.

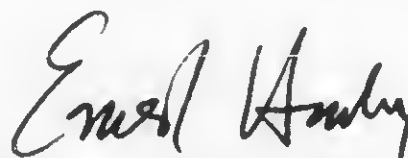
Two speakers will present the issue and there will be an opportunity for questions and answers.

Refreshments will be served. A donation of \$2.50 per person will be asked to cover basic costs. Please indicate on the tear slip below whether you plan to attend so that we can plan accordingly. Payment can be made at the door.



ROBERT L. LEHMAN  
Rabbi

Sincerely yours,



ERNEST HARTOG  
President

---

HEBREW TABERNACLE: 551 Ft. Washington Avenue, N.Y., N.Y. 10033

I plan to attend the discussion meeting on Saturday Evening, Jan. 26th.

NAME \_\_\_\_\_ Phone Number: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

NUMBER OF PEOPLE IN YOUR PARTY ATTENDING: \_\_\_\_\_

# *Hebrew Tabernacle of Washington Heights*

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LORRAINE 8-8304

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ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

## AGENDA FOR CONGREGATIONAL MEETING JANUARY 13, 1980

1. Opening Benediction
2. Report by Secretary, Mrs. Gertrude Maier
3. Report by Treasurer, Mr. Richard Feist
4. Address by Rabbi Robert L. Lehman
5. School report by Cantor Frederick C. Herman
6. Congregational Resolution regarding Membership Dues and Collection Basket
7. Nomination and Election of Officers and New Board of Trustee Members
8. Address by President, Mr. Ernest Hartog
9. General Discussion by Membership at Large
10. Presentation and Reports by Affiliates

## RESOLUTION

Whereas the cost of maintaining the Temple, and all its programs and services, has increased due to double-digit inflation; and, whereas there has been no increase in membership dues since January, 1978; therefore, we the members of the Hebrew Tabernacle present and voting at the Congregational Meeting of January 13, 1980, hereby resolve to increase the Annual Membership Dues as of January, 1980 as follows:

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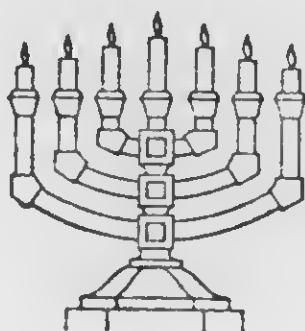
3. Increase in Junior membership dues - \$4.50.

### Resulting Membership Dues Schedule:

Single Adult Membership.....	\$125.00
Double Adult Membership.....	\$250.00
Junior Membership.....	\$ 22.00

# HEBREW TABERNACLE CONGREGATION

## INSTALLATION SERVICE



Friday Evening  
March 21st, 1980  
5 Nisan 5740

Dr. Robert L. Lehman  
Rabbi

Frederick C. Herman  
Cantor

Henry Ehrenberg  
Cantor Emeritus

## CONGREGATION

### Officers

President ..... Mr. Ernest Hartog ✓  
President Emeritus ..... Mr. Morris A. Engel ✓  
Vice President ..... Mr. Harry H. Frolich ✓  
Vice President ..... Mr. Paul Ganzman ✓  
Treasurer ..... Mr. Richard Feist ✓  
Associate Treasurer ..... Mr. Ernest May ✓  
Secretary ..... Mrs. Leo Maier ✓  
Honorary Vice President ..... Mr. Julius Rutberg ✓

### Board Members

Mr. Egon Bachrach ✓	Mrs. Elsa Katz (new) ✓
Mr. Norman Eisner ✓	Mr. Paul A. Kohlmann (new)
Mr. Kurt Elias ✓	Mr. Nathan Maier ✓
Mr. Curt Goldsmith ✓	Dr. Ernest Marso ✓
Mr. Walter Goldstrom ✓	Mrs. Emma Michel ✓
Mr. Charles Greenberg ✓	Mr. Kurt J. Schloss ✓
Mr. Eugene Hamburger ✓	Mr. Ernest W. Stein ✓
Mr. Mark S. Hamburg (new) ✓	Mr. Richard Strauss ✓
Dr. Max Hamburg ✓	Mr. Joseph Sturman ✓
Mr. Ralph Julius ✓	Mr. Simon Wieser ✓
	Mr. Justin Winter ✓

## MEN'S CLUB

### Officers

President ..... Dr. Ernest Marso ✓  
Vice President ..... Mr. Walter Goldstrom ✓  
Secretary/Treasurer ..... Mr. Ernest Zweig ✓

## SISTERHOOD

### Officers

President ..... Mrs. Elsa F. Katz ✓  
Vice President ..... Mrs. Eva B. Feist ✓  
Vice President ..... Mrs. Reny Smerka ✓  
Recording Secretary ..... Ms. Ann Callman ✓  
Social & Corr. Secretary ..... Mrs. Hansi Brinitzer ✓  
Financial Secretary ..... Mrs. Jeanne Hamburger ✓  
Treasurer ..... Mrs. Ellinor I. Stein ✓

### Board Members

Mrs. Elsa Bauml	Mrs. Marta Lomner
Mrs. Lucie Bergmann	Mrs. Sylvia Marcus
Mrs. Edith Bronner	Mrs. Hilde Marx
Ms. Lilo Callman	Mrs. Erna Nussbaum
Mrs. Gerda Dittman	Mrs. Margot Oppenheimer
Mrs. Ilse Elias	Mrs. Henny Ottenheimer
Mrs. Trude Froehlich	Mrs. Lore Reutlinger (new)
Mrs. Bianca Ganzman	Mrs. Bertha Strauss
Mrs. Hilde Goldstrom	Mrs. Gretel Thalheimer
Mrs. Miriam Isaac	Mrs. Elisabeth Tobar
Mrs. Gussie Israel	Mrs. Herta Westheimer
Mrs. Lore Kann	Mrs. Alice Winter
Ms. Berta Kuba	Mrs. Friedel Wollmeringer
Mrs. Irene Lewis	

### Honorary Past Presidents

Mrs. Gusti Abraham ✓	Mrs. Erna Hanau ✕
Mrs. Alice Federmann ✓	Mrs. Gertrude Maier ✓
Mrs. Gertrude Hamburg ✓	

### Honorary Vice Presidents

Mrs. Hanni Elias	Mrs. Rose Lauer
Mrs. Mildred Engel	Mrs. Hanna Stern
Mrs. Erna Himmelweit	



## PARENTS' ASSOCIATION

### Officers

Presidium .....	Mrs. Sonya Hartog ✓
.....	Mrs. Ruth Wertheimer ✓
Vice President .....	Mrs. Lilli Friedman ✗
Treasurer for Life .....	Mr. Eugene Hamburger ✗
Associate Treasurer .....	Mrs. Hannah Eisner
Committee .....	Mrs. Margot Rothschild
Committee .....	Mrs. Helen Gilbert
Representatives to Combined Religious School Board:	
Mr. Charles Friedman and Mr. Mordecai Rosenfeld	

## YOUNG ADULT GROUP

### Officers

President .....	Mr. Mark S. Hamburg ✓
Vice President .....	Mr. Andrew Stein ✓
Vice President .....	Ms. Annette Hamburg ✓
Vice President .....	Ms. Lisa Rubin
Treasurer .....	Mr. Jerry Steinhardt ✓
Secretaries .....	Ms. Annette Hamburg ✓
.....	Ms. Lisa Rubin ✓
.....	Ms. Arianna Goldin ✓

## YOUTH GROUP

### Officers

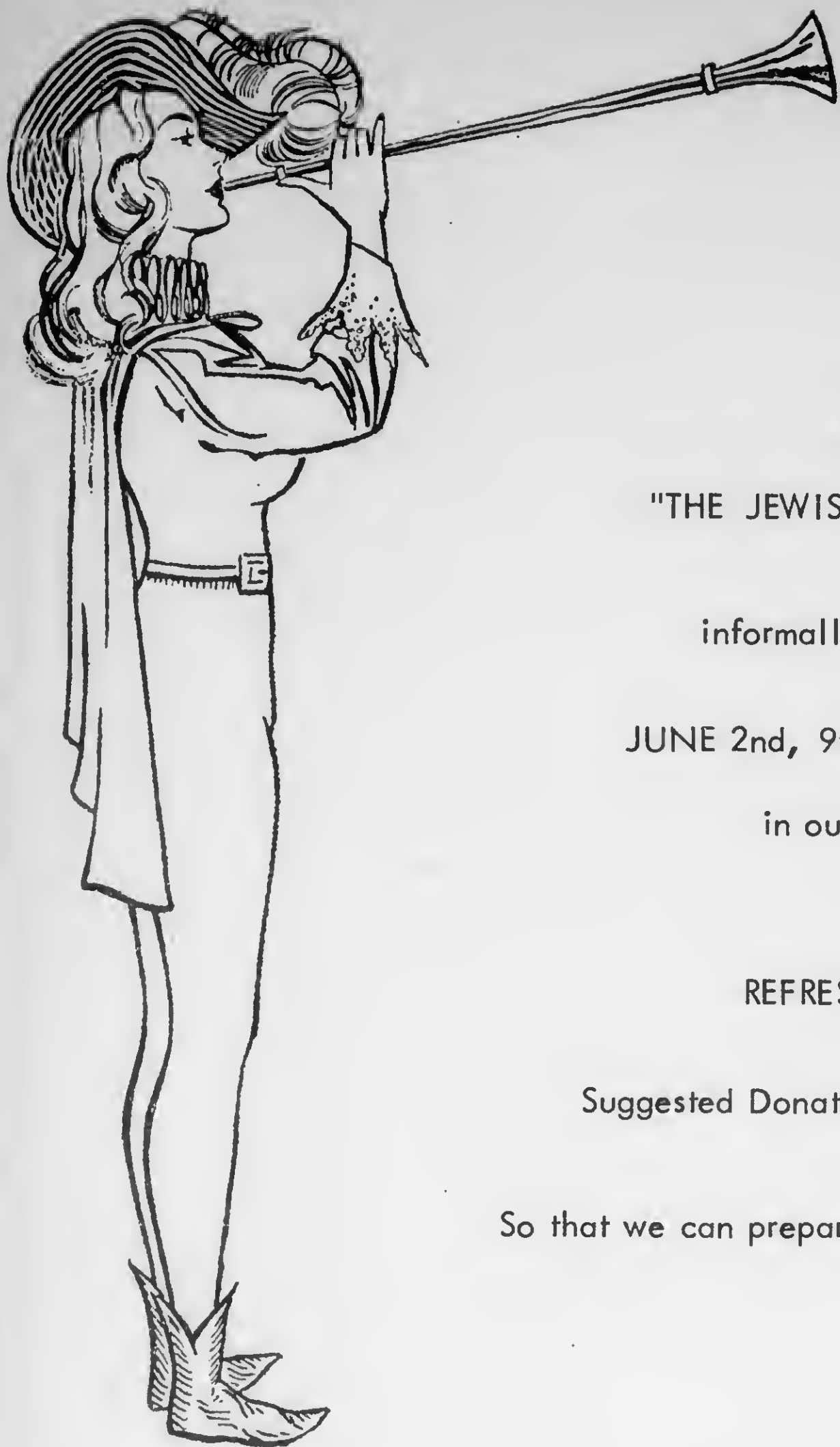
President .....	Mr. Ted Altschuler
Vice President .....	Ms. Amy Klein
Treasurer .....	Mr. Lloyd Hartog ✓
Secretary .....	Ms. Susan Altschuler ✓
Youth Group Advisor .....	Mr. Jeffrey Silver ✓
Youth Group Committee Chairman .....	Mr. Charles Friedman ✓

\* \* \* \*

PLEASE NOTE: All of our Affiliate Groups: Sisterhood, Men's Club, Parents' Association, Young Adult Group, Youth Group, etc. carry on a full schedule of activities. You are invited to attend and to join. Please call us for detailed information in regard to the Group that suits you needs, 568-8304.

- - - -

Your inquiries pertaining to membership in our Hebrew Tabernacle Congregation are invited. Please address all questions to Rabbi Lehman, Cantor Herman or Mr. Ernest Hartog, our President. Information may also be obtained by calling the Temple office which is open Monday thru Friday.



DON'T MISS THESE SPECIAL EVENINGS!

4 MONDAYS IN JUNE

"THE JEWISH WOMAN IN EUROPE AND AMERICA"

informally presented by SHULAMIT MAGNUS

JUNE 2nd, 9th, 16th and 23rd, 1980 - at 8:00 P.M.

in our air-conditioned Social Hall

\* \* \* \* \*

REFRESHMENTS WILL BE SERVED

Suggested Donation: \$5 per person for the entire series.

So that we can prepare adequately, please fill out and return the form below.  
Thank you.

Hebrew Tabernacle  
551 Fort Washington Ave.  
New York, N.Y. 10033

Please reserve \_\_\_\_\_ place(s) for the 4 MONDAYS IN JUNE SERIES.

( ) My check is enclosed.

( ) I'll pay at the door.

Name.....

Address.....

Telephone.....

YOUNG ADULTS OF THE HEBREW TABERNACLE

2nd Annual

# SPRING PICNIC

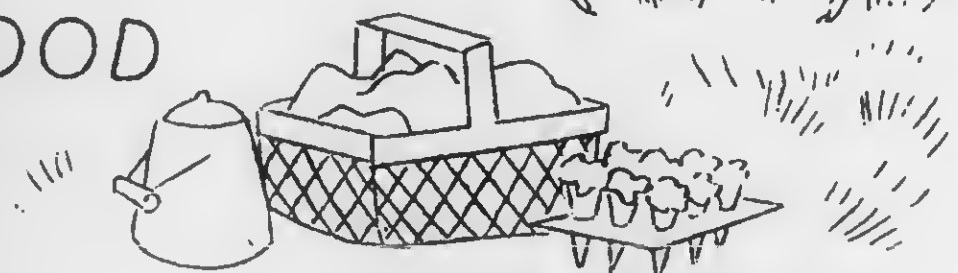
## GAMES



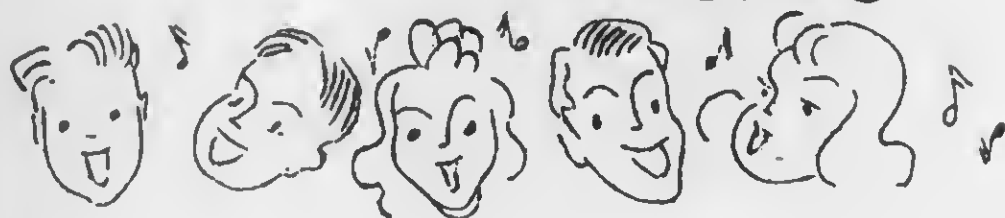
## GAMES



## FOOD



## SINGING



on SUNDAY, JUNE 10TH

at MOHANSIC STATE PARK

\* \* \* \* \*

Meet at the Hebrew Tabernacle at 10:00 A.M.

Bring swimsuits, frisbees, guitars, volleyballs, etc.

Drinks provided. Bring your own lunch.

Donation \$2.50

\* \* \* \* \*

For further information, call Debby Erdheim, 548-3029  
or Annette Hamburg, 568-4264, 927-6054 or 795-7540

R.S.V.P. requested

( ) I will come on Sunday, June 10th. Enclosed is my donation of \$ \_\_\_\_\_ for \_\_\_\_\_ persons.

( ) I need a ride. ( ) I can provide a ride for \_\_\_\_\_ people.

Name \_\_\_\_\_ Home Tel. \_\_\_\_\_

Address \_\_\_\_\_ Office Tel. \_\_\_\_\_

Make checks payable and mail to: Young Adults of Hebrew Tabernacle  
551 Fort Washington Ave., New York, N.Y. 10033

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

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FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

July, 1980

Dear Friend:

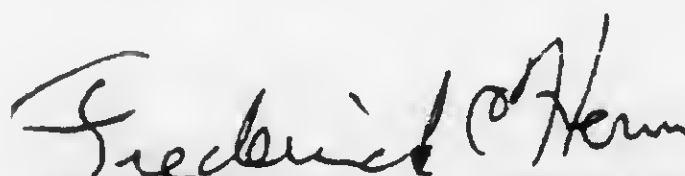
We would like to honor you with an invitation to be called to the Torah on the High Holy Days.

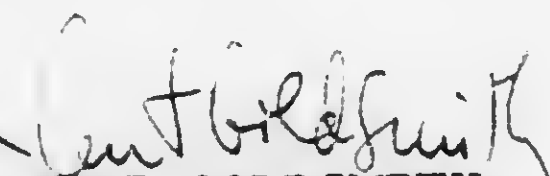
Please fill out the attached Torah slip and return it to us in the enclosed envelope at your earliest convenience.


Prompted by a desire not to prolong the Torah service unduly, we wish to request your kind cooperation by limiting the names on your Mischeberach List to those of your immediate family.

The Cantor will chant the El Mole Rachamim prayer at the end of the Torah Service at which time he will read the names of your beloved departed submitted to us on your Torah slip.

With best wishes to you and yours for the New Year, /

  
FREDERICK C. HERMAN  
Cantor

  
CURT GOLDSMITH  
Co-Chairman  
Ritual Committee

  
ROBERT L. LEHMAN  
Rabbi - Co-Chairman  
Ritual Committee

HEBREW TABERNACLE OF WASHINGTON HEIGHTS  
is proud to present

# AN ORGAN RECITAL

Sunday, October 26th, 1980 at 2:30 P.M.

featuring

MR. JOHANNES SOMARY



Mr. Somary's credits are manyfold: He is chairman of the Dept. of Arts at Horace Mann School, Choirmaster and Organist at St. Ignatius-Loyola Church in New York. He is also Director of the Fairfield County Chorale, Conductor of the English Chamber Orchestra of London, Director of the Amor Artis Orchestra of New York and a recording artist for Vanguard Records.

The program will include works by a variety of composers, among others Bach, Mendelssohn, Hindemith and Milhaud. Besides solo works, there will be compositions for organ and other instruments. In these Mr. Somary will be assisted by MS. JUDY FLETCHER, Violin, and MR. JOHN MOSES, Clarinet.

We are delighted to be able to afford you the experience of hearing our Sanctuary organ at its fullest capacity, as played by our renowned guest artist.

A small donation of \$3.00 per person is being asked; a RECEPTION in our Social Hall will follow the concert.

We sincerely hope that you will avail yourself of this unique opportunity and ask you to return the attached form at the earliest possible time. You may also call the chairladies, MRS. SONYA HARTOG (927-6542) or MRS. ELLA MAIER (795-5347) for reservations. Please note that seating will be on a non-assigned basis.

-----  
Please return this form to HEBREW TABERNACLE, 551 Fort Washington Ave., New York, N.Y. 10033.

Name.....

Address.....

( ) Number of tickets at \$3.00 each

Check enclosed \$ \_\_\_\_\_

Please make checks payable to HEBREW TABERNACLE.



HEBREW TABERNACLE OF WASHINGTON HEIGHTS  
551 Ft. Washington Ave., New York City

ORGAN RECITAL

Featuring

JOHANNES SOMARY, Organist

P R O G R A M

Prelude and Fugue in D Minor ..... J. S. Bach

Sonata for Violin and Organ in G Minor .... Antonio Vivaldi

Three Contemporary Chorale Preludes:

:

1. Pastorale ..... Darius Milhaud
2. God of the Expanding Universe .... Richard Felciano \*
3. Prelude for Sukkoth ..... Herman Berlinski

Organ Sonata No. 2 ..... Paul Hindemith

Partita for Clarinet and Organ ..... Johannes Somary

Organ Sonata No. 2 ..... Felix Mendelssohn

\* The Felciano prelude is scored for tape recorder and organ.

With  
JUDY FLETCHER, Violin  
JOHN MOSES, Clarinet

A reception in our Social Hall will follow the concert

Sunday, October 26, 1980

September 15, 1980

Dear Friends,

Once again I would like to invite you to participate in our annual OPEN MIND program, which will begin on Tuesday, October 7th/

This educational project is one of the mainstays of our congregation's year of activity and all members and friends of the Hebrew Tabernacle are welcome to join. We meet every Tuesday from 12:00 Noon until 4:00 P.M.; the participants bring their own luncheon sandwich and enjoy the circle of friendship which has been building over the years and continues to grow.

The process of study is the same as in earlier years: Jewish History (with SHULAMIT MAGNUS), then Music (with CANTOR HERMAN) alternating with Current Events (with MR. SCHLOSS), and I will lead the final class with commentary on the Book of EXODUS. The participation and questioning of the class members are encouraged; there is no requirement as to age or earlier training or Jewish background. The class has demonstrated time and again that there is no limit to one's own horizon as long as the mind is active, alert and inquisitive. What one needs is an OPEN MIND.

Join us on Tuesdays, beginning October 7th at 12:00 NOON. The cost is \$30.00 per person for each semester; as you know the courses are self-supporting. This is YOUR program of study!

Warmest personal greetings and a good New Year to you all.

Shalom

Robert L. Lehman  
Rabbi

*Aravon  
file*

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

November 12, 1980

Dear Friends,

Only one ingredient is missing as our season of activity moves into high gear:

A SHABBAT DINNER

We will do our best to make up for this omission on FRIDAY EVENING, DECEMBER 19th.

Dinner at 6:30 p.m.  
Services at 8:15 p.m.

As before, it will be an informal dinner, served family-style; only the first 130 reservations will be honored. We will make this a Tabernacle Family affair: lighting candles, making Motzi, singing songs, sharing as we welcome the Sabbath.

By now these SHABBAT DINNERS are already famous for their contagious good spirit and as occasions of friendship. If you and your family plan to be with us, please fill in the "tear-off" below and send it back to us, with your check, as soon as possible. Let's get together and make it a wonderful Shabbat on December 19th.

Shalom,

*Robert L. Lehman*  
ROBERT L. LEHMAN  
Rabbi

Hebrew Tabernacle, 551 Ft. Washington Avenue, N.Y.C. 10033

Please make \_\_\_\_\_ reservations for the December 19th SHABBAT DINNER at \$7.50 per person.

My Check for \$ \_\_\_\_\_ is enclosed.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

DAY PHONE: \_\_\_\_\_ EVENING PHONE: \_\_\_\_\_

## Intentional Second Exposure

*Aravon  
file*

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

November 12, 1980

Dear Friends,

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My Check for \$ \_\_\_\_\_ is enclosed.

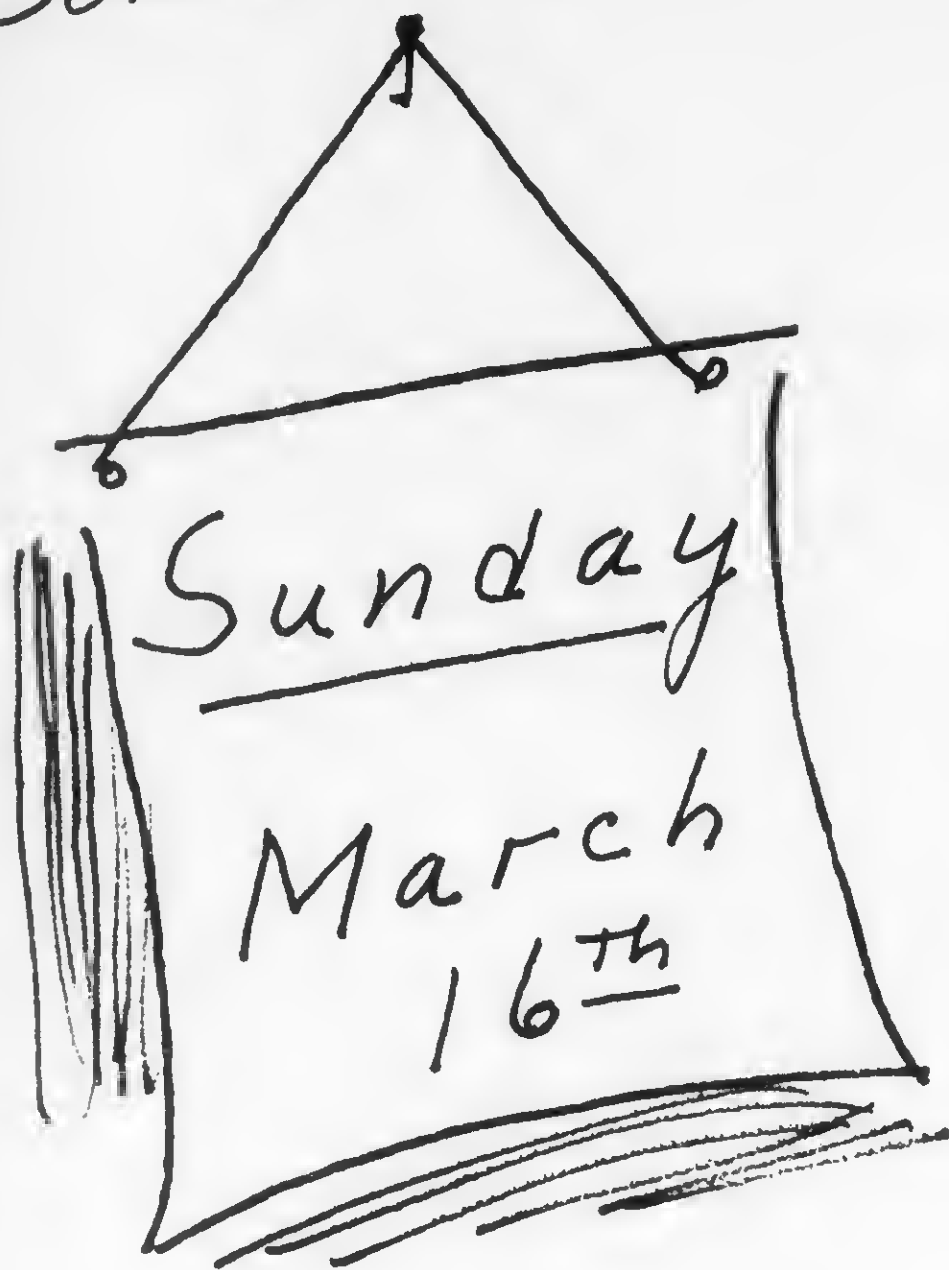
NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

DAY PHONE: \_\_\_\_\_ EVENING PHONE: \_\_\_\_\_

THE HEBREW TABERNACLE SISTERHOOD

Something New!!



BRUNCH and  
CARD GAMES

WITH THE SISTERHOOD

Reserve the Date!

Sunday, March 16, 1980  
12:30 p.m.

in our SOCIAL HALL  
551 FORT WASHINGTON AVE., NEW YORK CITY

DONATION: \$5.50 per person

PRIZES

For reservations- contact IMMEDIATELY:

Gusti Abraham, 927-9850

Eva Feist, 795-4442

Traude Hamburg, 927-6054

Gertrude Maier, 927-9363

Reny Smerka, 781-9625

Trude Froehlich, 927-2240

We look forward to greeting one and all for this delightful afternoon.

Cordially,

Elsa F. Katz, President

RESERVATION FORM FOR OUR BRUNCH & CARD GAME- MARCH 16th, 1980.

Please return this form, filled out, to Hebrew Tabernacle Sisterhood, 551 Ft. Washington Ave., NYC 10033.

( ) Number of reservations @ \$5.50 each \$ \_\_\_\_\_ Check enclosed \$ \_\_\_\_\_

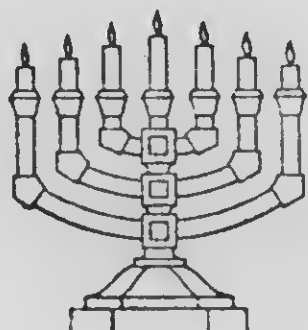
Name.....

Address.....



HEBREW TABERNACLE CONGREGATION

INSTALLATION SERVICE



Friday Evening  
March 21st, 1980  
5 Nisan 5740

Dr. Robert L. Lehman  
Rabbi

Frederick C. Herman  
Cantor

Henry Ehrenberg  
Cantor Emeritus

## CONGREGATION

### Officers

President ..... Mr. Ernest Hartog  
President Emeritus ..... Mr. Morris A. Engel  
Vice President ..... Mr. Harry H. Frolich  
Vice President ..... Mr. Paul Ganzman  
Treasurer ..... Mr. Richard Feist  
Associate Treasurer ..... Mr. Ernest May  
Secretary ..... Mrs. Leo Maier  
Honorary Vice President ..... Mr. Julius Rutberg

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Mr. Norman Eisner	Mr. Paul A. Kohlmann (new)
Mr. Kurt Elias	Mr. Nathan Maier
Mr. Curt Goldsmith	Dr. Ernest Marso
Mr. Walter Goldstrom	Mrs. Emma Michel
Mr. Charles Greenberg	Mr. Kurt J. Schloss
Mr. Eugene Hamburger	Mr. Ernest W. Stein
Mr. Mark S. Hamburg (new)	Mr. Richard Strauss
Dr. Max Hamburg	Mr. Joseph Sturman
Mr. Ralph Julius	Mr. Simon Wieser
	Mr. Justin Winter

## MEN'S CLUB

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Vice President ..... Mr. Walter Goldstrom  
Secretary/Treasurer ..... Mr. Ernest Zweig

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Vice President ..... Mrs. Eva B. Feist  
Vice President ..... Mrs. Reny Smerka  
Recording Secretary ..... Ms. Ann Callman  
Social & Corr. Secretary ..... Mrs. Hansi Brinitzer  
Financial Secretary ..... Mrs. Jeanne Hamburger  
Treasurer ..... Mrs. Ellinor I. Stein

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Mrs. Bianca Ganzman	Mrs. Bertha Strauss
Mrs. Hilde Goldstrom	Mrs. Gretel Thalheimer
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Mrs. Gussie Israel	Mrs. Herta Westheimer
Mrs. Lore Kann	Mrs. Alice Winter
Ms. Berta Kuba	Mrs. Friedel Wollmeringer
Mrs. Irene Lewis	

### Honorary Past Presidents

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Mrs. Alice Federmann	Mrs. Gertrude Maier
Mrs. Gertrude Hamburg	

### Honorary Vice Presidents

Mrs. Hanni Elias	Mrs. Rose Lauer
Mrs. Mildred Engel	Mrs. Hanna Stern
Mrs. Erna Himmelweit	

## PARENTS' ASSOCIATION

### Officers

Presidium ..... Mrs. Sonya Hartog  
..... Mrs. Ruth Wertheimer  
Vice President ..... Mrs. Lilli Friedman  
Treasurer for Life ..... Mr. Eugene Hamburger  
Associate Treasurer ..... Mrs. Hannah Eisner  
Committee ..... Mrs. Margot Rothschild  
Committee ..... Mrs. Helen Gilbert

Representatives to Combined Religious School Board:

Mr. Charles Friedman and Mr. Mordecai Rosenfeld

## YOUNG ADULT GROUP

### Officers

President ..... Mr. Mark S. Hamburg  
Vice President ..... Mr. Andrew Stein  
Vice President ..... Ms. Annette Hamburg  
Vice President ..... Ms. Lisa Rubin  
Treasurer ..... Mr. Jerry Steinhardt  
Secretaries ..... Ms. Annette Hamburg  
..... Ms. Lisa Rubin  
..... Ms. Arianna Goldin

## YOUTH GROUP

### Officers

President ..... Mr. Ted Altschuler  
Vice President ..... Ms. Amy Klein  
Treasurer ..... Mr. Lloyd Hartog  
Secretary ..... Ms. Susan Altschuler  
Youth Group Advisor ..... Mr. Jeffrey Silver  
Youth Group Committee Chairman ..... Mr. Charles Friedman

\* \* \* \*

PLEASE NOTE: All of our Affiliate Groups: Sisterhood, Men's Club, Parents' Association, Young Adult Group, Youth Group, etc. carry on a full schedule of activities. You are invited to attend and to join. Please call us for detailed information in regard to the Group that suits you needs, 568-8304.

- - - -

Your inquiries pertaining to membership in our Hebrew Tabernacle Congregation are invited. Please address all questions to Rabbi Lehman, Cantor Herman or Mr. Ernest Hartog, our President. Information may also be obtained by calling the Temple office which is open Monday thru Friday.

Columbia Artists

presents

# David BAR-ILLAN



HEBREW TABERNACLE CONGREGATION

Sunday Afternoon, May 4th, 1960 at 3:00 p.m.

COLUMBIA ARTISTS MANAGEMENT INC.

Personal Direction: MICHAEL RIES, Associates: Hattie Clark, David V. Foster  
165 West 57th St., New York, N. Y. 10019

# David BAR-ILLAN



Photo by Boris

DAVID BAR-ILLAN's first major appearance on the international stage took place in his native Israel with the distinguished Israel Philharmonic under the baton of Dimitri Mitropoulos, who immediately urged Leonard Bernstein to engage him for appearances with the New York Philharmonic. Since then he has appeared with the major orchestras of the U.S. including Boston, Philadelphia, Cleveland, Pittsburgh, Chicago, Detroit, Minnesota, Cincinnati, Washington, D.C., Indianapolis, Baltimore, New Orleans and others as well as the great European orchestras: the Amsterdam Concertgebouw, the Vienna Symphony, the Berlin Philharmonic, the Royal Liverpool Philharmonic and the Swiss Festival Orchestra at the Lucerne Festival. He recently gave the world premiere performance of Robert Starer's Piano Concerto No. 3 with the Baltimore Symphony. A sterling recitalist, he has won accolades from coast-to-coast on his sold-out tours, and he was accorded the honor of giving the first piano recital at the John F. Kennedy Center for the Performing Arts in Washington, D.C. Mr. Bar-Illan's recording for RCA of Beethoven's "Eroica Variations" and works by Liszt was chosen as "one of the year's best" by the *Saturday Review*.

*"He plays with great mastery, spontaneity and drive . . . He's a winner."*

New York Times

*"He already belongs among the greatest of the great."*

Algemeen Handelsblad,  
Amsterdam

*"Mr. Bar-Illan . . . one of the few superior artists in this group who has the intellect, the musicianship and the technical resources to reach the level of achievement now linked with men such as Serkin and Rubinstein."*

Chicago Sun-Times

*"Deep sense of style, fine expression and controlled brilliance."*

Der Tagesspiegel, Berlin

*"Vladimir Horowitz is a hard act for any pianist to follow, but David Bar-Illan who was soloist with the National Symphony last night had nothing to apologize for."*

Washington Daily News

*"One of today's finest pianists."*

Detroit Free Press

*"Performance of the Starer concerto represents a technical tour de force. The work requires an interpreter of unflagging verve and flexible musicianship and it could not have had a more convincing a protagonist than Mr. Bar-Illan."*

Baltimore Sun



# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

Dear Member and Friend:

Enclosed you will find the flyer confirming the DAVID BAR-ILLAN Concert for Sunday afternoon, May 4th at 3 P.M.

Telephone contacts have been and will be made by some of our members and if you were not yet able to make your decision, we remind you to order your tickets soon because seats are in great demand. The price range includes \$5, \$8, \$10, \$12 and \$15 seats. We therefore suggest that you call the Temple office and make your reservation or use the cut-off sheet at the bottom of this letter and mail it together with your check.

We would also like to invite you to a RECEPTION following the Concert. If you have already ordered your tickets, please disregard this reminder but be good enough to pass on this letter and flyer to a friend or neighbor who might be interested.

Sincerely yours,

*Eva B. Feist*

EVA B. FEIST  
Co-Chairman

*Robert L. Lehman*  
ROBERT L. LEHMAN  
Rabbi

Attention: Rabbi Lehman or Mrs. Feist

Please send me:

Number of tickets: \_\_\_\_\_ @ \_\_\_\_\_ each

Total Amount: \$ \_\_\_\_\_

I have some questions: \_\_\_\_\_ Please call me at \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Home Phone: \_\_\_\_\_ The times I can be reached: \_\_\_\_\_

# A REMINDER

DON'T FORGET!!!!

DAVID BAR-ILLAN

Israeli-born, Internationally Recognized Pianist, in Concert

on SUNDAY, MAY 4th, 1980 at 3 P.M.

ALL BEETHOVEN PROGRAM  
in our immediate area, at

HEBREW TABERNACLE CONGREGATION

Tickets available at \$8, \$10, \$12 and \$15. If you have not yet made your reservation, please fill out the attached card NOW and return it to us at 551 Fort Washington Ave., New York, N.Y. 10033

For further information, feel free to call 568-8304.



Hebrew Tabernacle Congregation  
551 Fort Washington Avenue  
New York, N.Y. 10033

Please reserve \_\_\_\_\_ seats

@ \$ \_\_\_\_\_ for the

BAR-ILLAN CONCERT on  
SUNDAY, MAY 4th. My check for  
the total of \$ \_\_\_\_\_ is enclosed.

Name.....

Address.....

.....

Phone.....

*Men's Club of  
Hebrew Tabernacle of Washington Heights*

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

Dear Friend:

We take pleasure in inviting you to take part in our

SUNDAY MORNING BREAKFAST  
MAY 18, 1980  
at 10:30 A.M. SHARP

to be followed by an informative address presented by

MR. JOHN GRUEN  
VICE PRESIDENT OF PHILLIP BROTHERS  
DIV. OF ENGELHARD MINERAL & CHEMICAL CORP.

CONCERNING

GOLD & SILVER

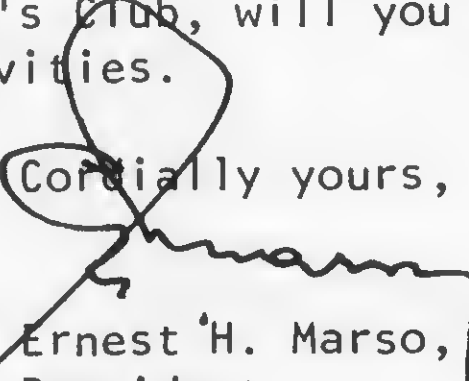
and a subsequent question and answer period. This will constitute the initial step of a new program of the Men's Club, which will offer various programs of great interest and concern

Donation: \$2.00 per person

Reservation for the breakfast can be made either by returning the bottom part of this letter or by telephoning the Temple's office, LO 8-8304. However, all reservations must reach us not later than May 12, 1980.

If you are not yet a member of the Men's Club, will you please join us and support our important activities.

Cordially yours,

  
Ernest H. Marso, Ph.D.  
President.

Men's Club Breakfast, May 18, 1980

Reservation

Name: \_\_\_\_\_

Number of Reservations: \_\_\_\_\_

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

## YOUNG ADULTS GROUP

September 1980

Dear Friend,

September again! As with the rest of the world, a new year and a new season begins for our Young Adults Group. For the fall we have two big activities scheduled:

SUNDAY AFTERNOON, SEPTEMBER 28: PICNIC AND OUTING in Lewis Morris County Park near Morristown, New Jersey. This is a pretty, well-kept park less than an hour's drive from the G.W. Bridge. The cool, autumn weather should make for a beautiful day. Bring frisbees, footballs, etc. Please call me or the Temple office to tell me you are coming.

SATURDAY NIGHT, NOVEMBER 1: FOLK, ISRAELI AND DISCO DANCE in the Temple social hall, hosted by Shimon Horwitz of our group. A fun evening for both singles and couples. 8 P.M. to midnight. \$2.50 per person. The dance will be publicized outside the Temple.

Later in the year, look for a cross-country ski trip and a square dance, as well as Friday evening discussion groups.

The FIRST FRIDAY of each month will be our special Friday for attending services and gathering socially. You will want to remember the following FIRST FRIDAY services this fall:

SEPTEMBER 5: AFFILIATE SERVICE. First Friday evening back in the main sanctuary. Oneg afterward. Vice President Andrew Stein will represent our group on the pulpit.

OCTOBER 2: SIMCHAS TORAH. This is really a Thursday, but Simchas Torah is more fun so let's not quibble.

NOVEMBER 7: KRISTALLNACHT COMMEMORATION.

DECEMBER 5: SPECIAL CHANUKAH SERVICE. Watch Temple Bulletin for details.

If you wish to sit on the pulpit on a Friday evening, please let me know. I will be happy to arrange for it.

I personally invite and ask you to take an active part in the Young Adults Group and to make this an enjoyable and happy year for us through your participation and enthusiasm. See you soon.

Sincerely,  
*Mark S. Hamburg*  
MARK S. HAMBURGH  
President (212) 858-7869

AR 25583

2/28

CIRCULAR LETTERS, ANNOUNCEMENTS & FORMS 1981-1982

ARCHIVES



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Hebrew Tabernacle Congregation  
551 Fort Washington Avenue  
New York, N.Y. 10033

THE SISTERHOOD OF THE HEBREW TABERNACLE

cordially invites you . . . . .

THE SISTERHOOD OF THE HEBREW TABERNACLE  
551 Fort Washington Avenue  
New York, N.Y. 10033

February 1981

Dear Friends:

FORTHCOMING MARCH 1981 MEETINGS

WEDNESDAY, MARCH 4th

Social afternoon.

WEDNESDAY, MARCH 11th

Mrs. Helen Margalith will speak. Her topic will be:

FRANZ ROSENZWEIG

Please make every effort to attend this most interesting program.

WEDNESDAY, MARCH 18th

Social afternoon.

WEDNESDAY, MARCH 25th

Social afternoon.

All meetings will begin at 12:30 P.M. In case of bad weather conditions, please check with the Temple office (568-8304) whether meeting will take place.

Looking forward to greeting you, I am

Sincerely yours,

Elsa F. Katz, President

PLEASE MAKE YOUR RESERVATIONS EARLY FOR OUR  
FAMOUS CONTINENTAL COFFEE HOUR ON APRIL 5th.

Hebrew Tabernacle Congregation  
551 Fort Washington Avenue  
New York, N.Y 10033

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New York, N.Y.  
Permit No. 9625

**THE SISTERHOOD OF THE HEBREW TABERNACLE**

**cordially invites you . . . . .**

THE SISTERHOOD OF THE HEBREW TABERNACLE  
551 Fort Washington Avenue  
New York, N.Y. 10033

January 1981

Dear Friends:

FORTHCOMING JANUARY 1981 MEETINGS

WEDNESDAY, JANUARY 7th at 12:30 P.M.

Social afternoon.

WEDNESDAY, JANUARY 14th at 12:30 P.M.

Mr. E. H. Walzer, Asst. Vice Pres. of Citibank,  
will speak. Topic: "How to Maximize your Financial  
Resources." Card games to follow.

WEDNESDAY, JANUARY 21st at 12:30 P.M.

Social afternoon.

WEDNESDAY, JANUARY 28th at 12:30 P.M.

Social afternoon.

Looking forward to seeing you.

Sincerely yours,

Elsa F. Katz, President

P.S. In case of bad weather conditions, please call the  
Temple Office (568-8304) to check whether meeting  
will take place.



Hebrew Tabernacle Congregation  
551 Fort Washington Avenue  
New York, N.Y 10033

Non-Profit Org.  
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New York, N.Y.  
Permit No. 9625

THE SISTERHOOD OF THE HEBREW TABERNACLE

cordially invites you .....

THE SISTERHOOD OF THE HEBREW TABERNACLE  
551 Fort Washington Avenue  
New York, N.Y. 10033

February 1981

Dear Friends:

FORTHCOMING FEBRUARY 1981 MEETINGS

WEDNESDAY, FEBRUARY 4th at 12:30 P.M.

Our Guest Speaker will be Mr. Stanley E. Michels,  
member of the City Council. Please make every  
effort to attend this very interesting meeting.

Social afternoon will follow the program.

WEDNESDAY, FEBRUARY 11th at 12:30 P.M.

Social afternoon.

WEDNESDAY, FEBRUARY 18th at 12:30 P.M.

We will welcome Mr. Teitelman and Mrs. Goodrich,  
who will speak on: The Russian Emigration.

Social Get-together will follow.

WEDNESDAY, FEBRUARY 25th at 12:30 P.M.

Social afternoon.

Looking forward to greeting you, I am

Sincerely yours,

Elsa F. Katz, President

P.S. In case of bad weather conditions, please call the  
Temple office (568-8304) whether meeting will  
take place.

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

January, 1981

Dear Friends,

The attached article is an excerpt of a much larger manuscript written at the request of the English-page Editor of the Yiddish JEWISH DAILY FORWARD.

The idea of the article was to familiarize the readers of the Yiddish newspaper with an insight into the ways and customs of our Western/German orientation toward Judaism and Synagogue life. The original article was over eight thousand words long, covered fourteen typewritten pages and had to be condensed to meet the printing needs of the newspaper.

I hope that you will find some of your own feelings and traditions mirrored in this abbreviated article. Above all, the intention was to reflect honor upon our congregation. Your views and comments would be very much appreciated by all of us of the Official Family.

Sincerely yours,

  
ROBERT L. LEHMAN, D.D.  
Rabbi

# THE FOURTH WAVE

## THE GROWTH OF A GERMAN-JEWISH SYNAGOGUE IN WASHINGTON HEIGHTS

By Rabbi ROBERT L. LEHMAN

Washington Heights, in 1938, was pretty much a self-contained unit; the area extended approximately from 135th Street on the southern end to 181st Street on the northern extremity, with the east-west boundaries reaching from the Hudson River to Broadway. Our needs were within those forty-five blocks, give or take a few; German was spoken there, the emigres from Hitler settling in ever greater numbers.

In the cafes recent arrivals sat for hours on end over a single cup of coffee, assimilating the latest American lore. The men were lucky if they could find a job which earned them \$12.00 a week. It was a munificent sum in those days. Their wives found work as well, usually as household help.

In the late 1930s and the early 1940s the task at hand was for these people to educate their children so that they could do better than their parents were able to. In keeping with their aspirations and ambitions, they insisted on their children attending the best high schools of New York, even though such schools often required rigorous entrance examinations.

There also was a renewed commitment to become a part of a Synagogue, for oneself as well as for one's children. This feeling of obligation grew out of the practice in Central Europe that one belonged automatically to a Jewish community. Out of the taxes paid to the State a certain percentage would go to the Jewish community, unless the individual Jew went to court to profess his desire to be excluded from the Kehillah. Then he would no longer have to pay taxes, but also, he could not be married by a rabbi nor be buried in the consecrated ground of the local Jewish cemetery. Few Jews chose to exclude themselves; most belonged as a matter of course, and saw no reason to behave otherwise in America.

Many of the inhabitants of a certain town banded together to incorporate themselves into a congregation. Sometimes, they would ask their former rabbi to lead them. In any event, they continued to pray in the style of their home towns — Essen, Nuremberg, Frankfurt, etc.

But there were some congregations which did not quite fit into this mold, which were already in existence in Washington Heights. They were American congregations and English was spoken there.

The Hebrew Tabernacle was one such congregation. It had then been in existence for some decades, but was foundering on the rocks of the Depression. There was no money to pay for heat, light, office help. Then located at 161st Street between Broadway and Ft. Washington Avenue, its synagogue was in the heart of Washington Heights. Suddenly it was surrounded by new immigrants who made it their own.

In those years, the Temple was a large structure with a high balcony overlooking a large wide main floor; only members could sit below while the balcony was for "seat holders" on the High Holy Days.

On those days, the balcony was filled with newcomers, each having scraped together enough pennies and nickels to make up the dollars needed for a seat. The main floor was practically empty, but on the pulpit sat the leaders, all in high hats. Who dared to dream that one day we would be seated there in their stead!

As the years passed and economic conditions improved, the "seat-holders" became members and began to assume ever greater responsibilities in the running and development of the

congregation. But not without a struggle between native-born and newcomer. A shift in power in favor of Europe was hastened by the work of two Cantors, men of great voice and talent, who succeeded each other and helped to shape the direction of the congregation liturgically.

With an organ and a choir of four, these cantors revived interest in the music of such composers as Lewandowski, Naumburg, Sulzer and Kirschner. On Shabbos and on holidays hundreds came to hear them. When a holiday fell on a Saturday or Sunday, between six and eight hundred people would attend a service.

Over the years the laity sitting on the pulpit gave up the wearing of top hats but a dark suit with white shirt is still de rigueur. Formality is the rule. Services scheduled to begin at 8:15 P.M. on a Friday evening may sometime commence at 8:14, but never at 8:16, for such are the burdens of our inheritance. No German word is ever uttered from the pulpit or in prayer or in song, but it remains the basic mode of expression among the older group as well as among their children, especially if they still retain their roots in the old neighborhood, either by visiting their parents or by continuing to live in the area.

The members of the Hebrew Tabernacle, the young folk as well as the elderly, are further linked to their heritage through their association with the Leo Baeck Lodge and Chapter of B'nai Brith and the New World Club, the publisher of the Aufbau. The Aufbau carries news of the German Jewish community from all over the world to every corner of the globe. At one time an attempt was made to institute a page for the "younger generation," but with not much success, although a page devoted to problems of the retired community, especially those now residing in Florida, found an echo among its readership.

The key to understanding the German-Jewish community today can be found in a one-word concept: restitution. After the Second World War the German Government under Adenauer granted certain financial compensations to those who had

suffered at the hands of the Nazis, whether physically or materially. The process of financial restitution began and what started as a gentle hope to help right the wrong has become the mainstay of the elderly in our community. Cares for the future are minimized as bank accounts are sated; fear of hunger and illness in old age are abated due to government benefits and savings; travel whether in summer or in winter has become part of life.

Restitution serves a basic need when the recipient is elderly and wants to enroll in a Home for security or for nursing care; the monthly payments assure him of safety, comfort and fellowship to the time of death. Restitution also serves the next generation, the children, as they receive loans for business ventures, small luxuries, investments of a very conservative nature. As a result of restitution, the grandchildren of these Jews were able to attend the very best colleges, and it is of their successes that the older generation speaks when sitting with friends and cronies, over coffee and cake, or Skaat, in their well-carpeted living rooms along Bennett Avenue, Cabrini Blvd., Ft. Washington Avenue, not to speak of Overlook Terrace Broadway and Riverdale.

The most important innovation of our congregation in recent years was the compilation of the experiences of our members as they escaped the Holocaust and settled or resettled until finally coming to rest in our midst. The book's common denominator is not the story of the Holocaust but the recording of the lives of our membership; the author herself is the daughter of one of our member families. We have become, in addition to the library we already sponsor, the repository, the archives of our people. To our knowledge, it is the only such project linked exclusively to the membership of a religious organization.

Recognizing the fact that so many of our members are alone, with children and grandchildren moved away, programs are now an integral part of the Temple family so that

(continued on page B-20)



those in need of company or stimulation or expressions of friendship and interest in their lives, will find a ready and available place. In the best tradition of Judaism, that expression of concern and linkage to the tradition, is in terms of education.

A weekday afternoon program exists, called "The Open Mind," which generates study in Jewish history, music, current events, Tanach; evening programs include lecture series on a large scale and study programs on a more intimate level, as well as pulpit lectures which form the basis of discussion. In all, the programs encompass a steady group of 150 people.

All programs are self-sustaining, being supported by the actual work and donation of the study-participants. Sisterhood is extremely active, the Men's Club sponsors many activities, there is a Parents' Association catering to a very small community religious school; College Age and Youth Groups are in attendance and meet at regular intervals throughout the year.

But the distinctiveness of the work of this congregation does not stop with a view to the usual activities already enumerated and found in many other congregations. The cultural background of this group again comes to the fore with the scheduling of concerts featuring artists of international renown, of achieving an attendance of several hundred at an art exhibition of Jewish themes by Jewish artists, by hearing Oratorios at special occasions throughout the year, and by gestures to help at Thanksgiving time which reach to the needy of all races, creeds and religions in New York City.

With the general approval by the people, an effort is being made to bring a Viet Nam or Cambodian (Boat People) family to these shores, into our area, and to pledge ourselves as a congregation to make these needy people feel at home. Hopefully we recognize all the while the distant but same relationship between their time of flight and ours! Israel, of course, is supported; not only by the fact that I have led several successful tours to Eretz but through UJA and

other, similar concerns.

As to where we stand in relation to tradition, I would say that we are not of the Breslau school, we are not of the Berlin school, we are surely not in the footsteps of Samson Raphael of Frankfurt. We are whatever the Minhagim of the hometown dictated. That is our Judaism, but if you want to formalize our concept it would be as was once defined by our Cantor-Emeritus: we stand where the right of reform meets the left of conservatism. It may not be the epitome of Judaism but it's all we have, and for us it's right!

Many of our people today live in different parts of the country in retirement; but there is not a holiday when the officials and the clergy in particular do not receive a poignant note stating that with all the advantages of retirement there is but one disadvantage: if only we had a Hebrew Tabernacle here! The congregation opened its doors to German Jewish refugees and has reaped the benefit thereof ever since. The congregation received the newcomers with understanding and compassion; that generation and its descendants still mention the name of Hebrew Tabernacle Congregation for a blessing. And is that not the purpose and being of a Synagogue?

The above is excerpted from a far more detailed article which had to be condensed due to space restrictions.

ENGLISH  
SECTION

JEWISH DAILY

FORWARD

ענגלישע  
פיילאג

Sunday, November 16, 1980

SECTION B

זונטיק, נאוועמבער 16, 1980

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

January 1981

Dear Friend:

A Congregational Seder will be held on Saturday evening, April 18th, at 7 P.M. immediately following the Service, which begins at 6 P.M.

The traditional Seder Service will be conducted by Rabbi Lehman and Cantor Herman. A kosher meal will be served. The charge is \$30.00 per person.

We urge you to make reservations early in order to assure your being seated at the Seder.

Please tear off the perforated slip. Fill in the number of reservations you require and mail it with your check, payable to "Hebrew Tabernacle" to the Temple office only.

Looking forward to greeting you on Pesach evening, I am

Sincerely yours,

*Vera Oppenheim*

Vera Oppenheim  
Seder Chairperson

P.S. Parking is available at Normandy Garage, Broadway and 187th Street

Hebrew Tabernacle  
551 Ft. Washington Ave  
New York, N.Y. 10033

Attention: Vera Oppenheim

Please make the following reservations for the Congregational Seder on Saturday evening, April 18th, 1981 at 7 P.M.

NO. OF RESERVATIONS----- \$30.00 per person

NAME.....

ADDRESS.....PHONE.....

**HEBREW TABERNACLE**  
**OF WASHINGTON HEIGHTS**  
**551 FT. WASHINGTON AVE.**  
**NEW YORK. N. Y. 10033**

Non-Profit Org.  
U. S. POSTAGE  
**P A I D**  
Permit No. 9625  
New York, N.Y.

THE HEBREW TABERNACLE CONGREGATION  
551 Fort Washington Ave.  
New York, New York 10033

The Spring Session of Our

OPEN MIND PROGRAM

will begin on

TUESDAY, FEBRUARY 3rd at 12 NOON.

WE HOPE YOU WILL JOIN US!

Registration: In our Office - 568-8304  
Cost: \$30 for the entire semester

THE HEBREW TABERNACLE YOUTH GROUP  
551 Fort Washington Avenue  
New York, N.Y. 10033

THE HEBREW TABERNACLE YOUTH GROUP PRESENTS:



- a very special musical for children of all ages!!!

Place: Hebrew Tabernacle, 551 Fort Washington Avenue and 185th Street

Time: Sunday, February 10th, 1980 at 2:00 P.M.

Admission by advance sale:

Children ..... \$1.00

12 and up ..... \$1.50

For more information, call Ted Altschuler - Tel: 781-1642

Mail in the slip below before February 1st. Tickets will not be mailed. Your name and the number of tickets you have ordered will be placed on a list, and checked off at the door.

-----  
Name \_\_\_\_\_ Tel: (    )    - \_\_\_\_\_

Number of tickets \_\_\_\_\_ \$1.00

Number of tickets \_\_\_\_\_ \$1.50

Total amount \$ \_\_\_\_\_

Make checks payable to Hebrew Tabernacle Youth Group and mail promptly to:

Hebrew Tabernacle Youth Group  
551 Fort Washington Avenue  
New York, N.Y. 10033



# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

February 24, 1981

Dear Member:

The ANNUAL CONGREGATIONAL MEETING for 1981 will take place on

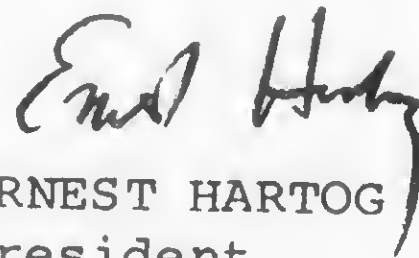
SUNDAY, MARCH 29th, at 4:30 P.M.  
in the Social Hall of our Temple.

Once again, we shall be seated at tables in an informal setting and coffee and cake will be served before the official program begins.

The Agenda will include reports by the Secretary, Treasurer, Clergy, President and the Heads of all Affiliates. In addition, the new revision of the Constitution and By-Laws of the Hebrew Tabernacle will be placed before the membership for its consideration. For your convenience, we have enclosed a copy of this revised Constitution and we urge you to read it carefully before the date of the meeting. If you have any suggestions for major changes, please call Dr. Max Hamburg who is the Chairman of the Constitution Committee. Dr. Hamburg can be reached at WA7-6054. This final draft will be up for discussion and vote at this Annual Meeting.

I look forward to seeing you on the 29th of March. With all good wishes,

Sincerely yours,

  
ERNEST HARTOG  
President

EH/sk

Enclosed

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

February 24, 1981

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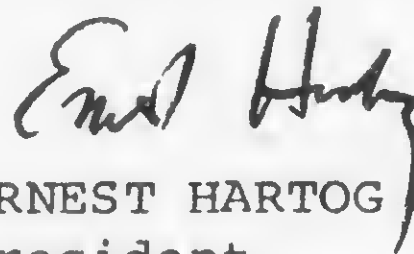
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I look forward to seeing you on the 29th of March. With all good wishes,

Sincerely yours,



ERNEST HARTOG  
President

EH/sk

Enclosed

*Men's Club of  
Hebrew Tabernacle of Washington Heights*

551 FT. WASHINGTON AVENUE - NEW YORK. N. Y. 10033

LORRAINE 8-8304

Dear Friend:

You, your family and your friends are cordially invited to  
attend our

SUNDAY MORNING BREAKFAST,  
MARCH 8, 1981  
at 10:00 A.M.

featuring

MRS. IRMA M. TYSON

Who will address us on the Topic:

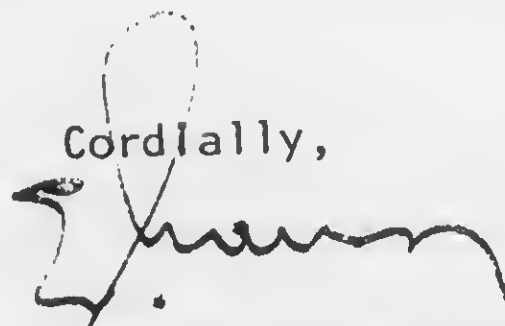
"THE MANYSIDEDNESS OF TRUTH"

followed by a QUESTION & ANSWER period.

The Topic of the Address, as well as the personality of the  
well known Speaker assures a lively discussion and will make  
this Breakfast a very enjoyable and informative event. At the  
same time, it will help support the Men's Club - an Affiliate  
of the Congregation.

For reservations, please call the Temple Office, LO8-8304,  
or return the reservation form at the bottom at your  
earliest convenience.

Cordially,



Ernest H. Marso, Ph.D.  
President.

---

Reservation for Men's Club Breakfast, March 8, 1981

Name: \_\_\_\_\_

Number of Reservations: \_\_\_\_\_

Contribution: \$2.50 per person.

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

April, 1981

Dear Friends,

Perhaps you would like to hear me sing again?  
Perhaps you would enjoy another delicious chicken dinner?  
Perhaps you would want to be part of our next SHABBAT DINNER?

If the answer to any of the above questions is "yes", the date to save is

FRIDAY, MAY 15th at 6:30 P.M.

We will not increase the price despite inflationary spirals; our joint singing, prayers, serving on tables, clearing of dishes, and good fellowship will more than make up for the increased costs. (The fact that we are generously subsidized by a good friend of the congregation helps as well!)

If you want to share the joys and the work send in the tear-sheet at the bottom of this letter AT ONCE; please bear in mind that we can seat only 130 people with MEMBERS obtaining preference!

Cantor Herman and I look forward to seeing your smiling faces on Friday, May 15th. All good wishes and see you at 6:30 P.M.

Sincerely,

  
ROBERT L. LEHMAN  
Rabbi

RLL/sk

---

TO: Hebrew Tabernacle Congregation  
551 Fort Washington Avenue - New York, New York 10033

Please reserve \_\_\_\_\_ seats for the SHABBAT DINNER on May 15th, at \$7.50 per person. My check for \$ \_\_\_\_\_ is enclosed.

My Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

August 14, 1981

For the past few weeks we have been trying to reconstruct the various memorial books and records that the Temple of the Covenant handed over to us. Unfortunately, we have encountered numerous difficulties inasmuch as the records frequently show several dates of death for the same person; it appears unclear whether the English or Hebrew Yahrzeit is to be observed; the addresses of the next of kin often seem obsolete, and other types of discrepancies. Therefore, after due deliberation, we have come to the conclusion that, to our regret, we can absorb into our records only the names of the deceased of those former members of the Covenant who have chosen to be part of our Congregation.

All of these names will be read annually at our Friday evening and Saturday morning services following the Yahrzeit date and the family will be so notified about two weeks prior; they will also be listed in our semi-monthly Bulletin. Furthermore, the names will appear in our Memorial Booklet printed each year for our Yom Kippur Yiskor Service.

In order to help us in this endeavor, we ask you to please list on the enclosed sheet all the names of your dear departed now inscribed in the Covenant's records, as well as their date of death (English or Hebrew according to your preference). We would very much appreciate your returning the list to us as soon as you possibly can, but no later than SEPTEMBER 2nd.

Thanking you for your understanding, we are

Sincerely yours,

*Ernest Hartog*

ERNEST HARTOG  
President

EH:er  
encl.



Your name and address

---

---

Name of deceased

---

---

---

---

Date of death  
(English OR Hebrew date)

---

---

---

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*Hebrew Tabernacle Congregation*

551 FT. WASHINGTON AVE., N.Y.C.

INVITES YOU TO WORSHIP WITH US  
AT A SPECIAL SABBATH EVENING SERVICE  
ON FRIDAY, NOVEMBER 10, 1978 AT 8:15 P.M.  
TO MARK THE 40TH ANNIVERSARY OF "KRISTALLNACHT"

AND TO PRESENT THE BOOK

*"Reflections on the Holocaust"*

AUTHORED BY ROSALYN MANOWITZ  
AND PUBLISHED BY HEBREW TABERNACLE

---

THE AMERICAN FEDERATION OF JEWS  
FROM CENTRAL EUROPE HAS INVITED  
ITS MEMBERS AND FRIENDS  
TO PARTICIPATE IN OUR COMMEMORATION

SERMON BY RABBI LEHMAN

---

DR. MAX HAMBURGH AND DR. CURT C. SILBERMAN  
WILL EXTEND GREETINGS

Save the Date !

**SUNDAY, MAY 2, 1982 - 12:30 P.M.**

PLEASE JOIN US FOR THE

*75th Anniversary of the*

*Hebrew Tabernacle Congregation*

AND

*25th Anniversary of*

*Rabbi Robert L. Lehman*

AS SPIRITUAL LEADER OF THE CONGREGATION

AT THE

**PLAZA HOTEL**

FIFTH AVENUE AND 59th STREET

FOR RESERVATION CALL THE TEMPLE OFFICE 568-8304

**HEBREW TABERNACLE**

**551 FT. WASHINGTON AVENUE**

**NEW YORK, N. Y. 10033**

Non-Profit Org.  
U. S. POSTAGE

**PAID**

Permit No. 9625  
New York, N. Y.

**The Hebrew Tabernacle Congregation**

**551 FT. WASHINGTON AVE., N.Y.C.**

is proud to announce that

The President

of the

Hebrew Union College - Jewish Institute of Religion

**RABBI ALFRED GOTTSCHALK**

will speak in our Sanctuary on

Friday, May 29, 1981 at 8:15 P.M.

Dr. and Mrs. Gottschalk will sponsor an Oneg Shabbat

in honor of their mother, our member

**MRS. ERNA NUSSBAUM**

on the occasion of her recent special birthday.



DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

October, 1981

Dear Friends,

This note is meant as an invitation for you to participate in our next SHABBAT DINNER, which will take place on

Friday, November 20th at 6:30 P.M.


We will conclude in time for the religious service at 8:15 P.M.

Because of the usual rush for places, this invitation is being extended FIRST to members of our congregational family. We ask that you respond at once if you wish to attend. It will be the usual delicious SHABBAT DINNER, served family style with the cooperation of the ladies of our Sisterhood. Were it not for the generosity of one of our most valued members, we could not continue to maintain the very reasonable \$7.50 per person cost of the dinner; if you wish to bring your children or grandchildren, they will be welcome. (The portions will be the same but the cost will be reduced by one dollar per child.)

We look forward to hearing from you. Please fill in the tear-sheet below and return it to us at your earliest convenience. We can only seat 130 individuals! Be one of them.

Warmest good wishes and best regards.

Sincerely,

  
ROBERT L. LEHMAN  
Rabbi

RLL/sk

---

Hebrew Tabernacle: 551 Ft. Washington Ave., N.Y., N.Y. 10033

Please reserve \_\_\_\_\_ places @ \$7.50 (\$6.50 if children) for the SHABBAT DINNER on Friday, November 20th. Thank you.

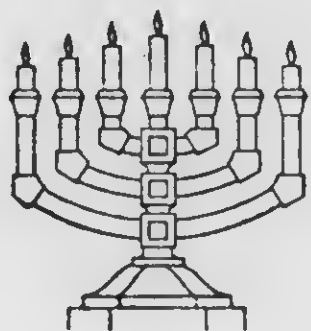
NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

TELEPHONE: (DAYTIME) \_\_\_\_\_ (EVENINGS) \_\_\_\_\_

# HEBREW TABERNACLE CONGREGATION

## INSTALLATION SERVICE



Friday Evening  
April 3rd, 1981  
28 Adar II 5741

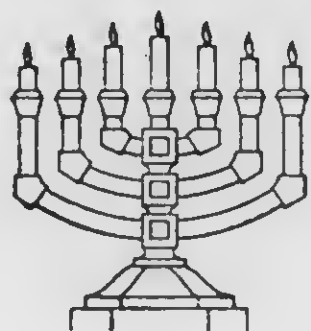
Dr. Robert L. Lehman  
Rabbi

Frederick C. Herman  
Cantor

Henry Ehrenberg  
Cantor Emeritus

# HEBREW TABERNACLE CONGREGATION

## INSTALLATION SERVICE



Friday Evening  
April 3rd, 1981  
28 Adar II 5741

Dr. Robert L. Lehman  
Rabbi

Frederick C. Herman  
Cantor

Henry Ehrenberg  
Cantor Emeritus

## CONGREGATION

### Officers

President.....Mr. Ernest Hartog  
President Emeritus.....Mr. Morris A. Engel  
Vice President.....Mr. Harry H. Frolich  
Vice President.....Mr. Paul Ganzman  
Vice President.....Mr. Paul A. Kohlmann  
Treasurer.....Mr. Richard Feist  
Associate Treasurer.....Mr. Egon Bachrach  
Secretary.....Mrs. Leo Maier  
Honorary Vice President....Mr. Julius Rutberg

### Board Members

Mr. Norman Eisner	Mr. Ernest May
Mr. Kurt Elias	Mrs. Emma Michel
Mrs. Lilli Friedman*	Mr. Kurt J. Schloss
Mr. Charles Greenberg	Mrs. Reny Smerka*
Mr. Eugene Hamburger	Mr. Andrew Stein*
Mr. Mark S. Hamburg	Mr. Ernest W. Stein
Dr. Max Hamburg	Mr. Richard Strauss
Mr. Gunter Hirshfield*	Mr. Joseph Sturman
Mrs. Elsa Katz	Mr. Simon Wieser
Mr. Nathan Maier	Mr. Justin Winter
Dr. Ernest Marso	* new Board Members

## MEN'S CLUB

### Officers

President.....Dr. Ernest Marso  
Vice President.....Mr. Karl Muetz  
Secretary/Treasurer.....Mr. Ernest Zweig  
Assist. Secy./Treasurer.....Mr. Norman Eisner

### Executive Board

All Officers	Mr. Ernest Grumbacher
Mr. Ludwig Katz	Mr. Egon Bachrach

## SISTERHOOD

### Officers

President.....Mrs. Elsa F. Katz  
Vice President.....Mrs. Eva B. Feist  
Vice President.....Mrs. Reny Smerka  
Recording Secretary.....Mrs. Lore Reutlinger  
Social & Corr. Secretary...Mrs. Hansi Brinitzer  
Financial Secretary.....Mrs. Jeanne Hamburger  
Treasurer.....Mrs. Ellinor Stein

### Board Members

Mrs. Elsa Bauml	Mrs. Irene Lewis
Mrs. Lucie Bergmann	Mrs. Marta Lomner
Mrs. Edith Bronner	Mrs. Margot Marcus (new)
Ms. Lilo Callman	Mrs. Sylvia Marcus
Mrs. Gerda Dittman	Mrs. Hilde Marx
Mrs. Ilse Elias	Mrs. Erna Nussbaum
Mrs. Trude Froehlich	Mrs. Margot Oppenheimer
Mrs. Bianca Ganzman	Mrs. Henny Ottenheimer
Mrs. Hilda Goldstrom	Mrs. Bertha Strauss
Mrs. Sonya Hartog (new)	Mrs. Grete Thalheimer
Mrs. Miriam Isaac	Mrs. Elisabeth Tobar
Mrs. Gussie Israel	Mrs. Herta Westheimer
Mrs. Anna Kramer (new)	Mrs. Alice Winter
Mrs. Lore Kann	Mrs. Friedel Wollmeringer
Ms. Berta Kuba	

### Honorary Past Presidents

Mrs. Gusti Abraham	Mrs. Erna Hanau
Mrs. Alice Federmann	Mrs. Gertrude Maier
Mrs. Gertrude Hamburg	

### Honorary Vice Presidents

Mrs. Hanni Elias	Mrs. Rose Lauer
Mrs. Mildred Engel	Mrs. Hanna Stern
Mrs. Erna Himmelweit	

## PARENTS' ASSOCIATION

### Officers

Presidium.....Mrs. Sonya Hartog  
.....Mrs. Ruth Wertheimer  
Vice President.....Mrs. Lilli Friedman  
Treasurer for Life.....Mr. Eugene Hamburger  
Associate Treasurer.....Mrs. Hannah Eisner  
Committee.....Mrs. Margot Rothschild  
Committee.....Mrs. Helen Gilbert

Representatives to Combined Religious School  
Board:

Mr. Charles Friedman and Mr. Mordecai Rosenfeld

## YOUNG ADULT GROUP

### Officers

President.....Mr. Mark S. Hamburg  
Vice President.....Mr. Andrew Stein  
Treasurer.....Mr. Jerry Steinhardt  
Corresponding Secretary.....Ms. Rita Kaplan

## YOUTH GROUP

### Officers

President.....Mr. Alex Rothschild  
Vice President.....Ms. Lorraine Levy  
Treasurer.....Mr. Lloyd Hartog  
Secretary.....Ms. Susan Altschuler  
Youth Group Advisor.....Mrs. Sharon Silver  
Youth Group Committee Chairman:  
.....Mr. Charles Friedman

PLEASE NOTE: All of our Affiliate Groups:  
Sisterhood, Men's Club, Parents' Association,  
Young Adult Group, Youth Group, etc. carry  
on a full schedule of activities. You are  
invited to attend and to join. Please call us  
for detailed information in regard to the Group  
that suits your needs. 568-8304.



DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10033

September 15, 1981

Dear Members and Friends,

One of our members recently celebrated a special birthday; that occasion motivated her to write a book about her earlier years in Europe. Her grandchildren had often asked her: "Tell us where you come from and what it was like." Her slim volume is the answer and is now in our Temple library.

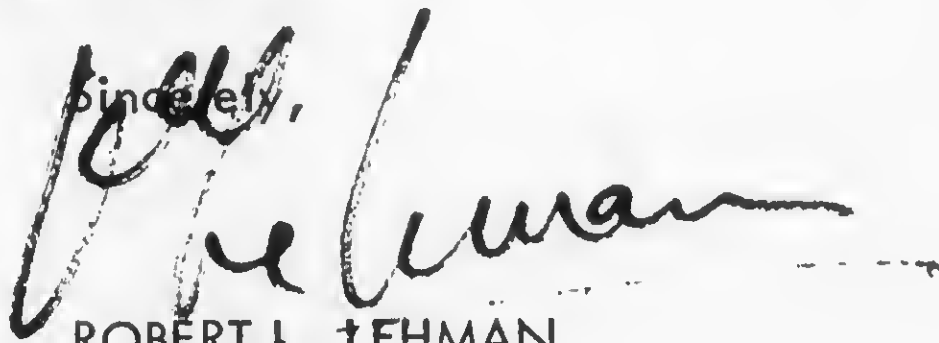
I refer to this private publication because it illustrates the type of person who is a participant in our OPEN MIND program: interested, challenging, receptive, sensitive to the past and full of faith in the future. Recently, in each year, more than 70 men and women availed themselves of the opportunity to "open their minds" on a regular weekly basis, TUESDAYS from 12:00 Noon to 4:00 P.M. Not only our grandchildren, but we also, ask: "where do we come from; what was it like;" or: "who are we, what are we and where are we going?"

Let me invite you to participate in our OPEN MIND program once again, for the 1981-1982 season of activity. The format remains the same: Jewish History, Music and Current Events alternating on a bi-weekly basis, a study of Biblical text. Bring your own lunch; we supply the coffee and good fellowship. We do more than study at the OPEN MIND; we make friends. The registration fee will remain the same as last year: \$35.00 per semester.

We usually meet TUESDAYS, but this year due to the holidays, our first two sessions ONLY will be on Thursdays, October 15th and 22nd; thereafter, on TUESDAYS, beginning October 27th. See you then, at 12:00 Noon.

If you have any questions, feel free to call me. My warmest greetings to you and yours, with best wishes also for the New Year.

Sincerely,



ROBERT L. LEHMAN  
Rabbi

RLL:er

THE HEBREW TABERNACLE SISTERHOOD invites you and your friends to our

FAMOUS  
BUFFET  
SUPPER



SUNDAY, NOVEMBER 8th, 1981, 4:30 P.M.

in our Social Hall- 551 Fort Washington Ave., New York City

Donation \$10.00 per person

PRIZES

\* \* \* \* \*

Reservations will be honored on a first-come, first-serve basis.

For reservations, contact IMMEDIATELY:

Traude Hamburg, 927-6054

Gertrude Maier, 927-8363

Gusti Abraham, 927-9850

Reny Smerka, 781-9625

or Temple Office, 568-8304

We look forward to greeting you on this delightful afternoon.

Cordially,

Elsa F. Katz, President

RESERVATION FORM FOR BUFFET SUPPER

Please return this form, filled out, to Hebrew Tabernacle Sisterhood, 551 Ft. Washington Ave., N.Y.C. 10033

( ) Number of reservations @ \$10.00 each \$ \_\_\_\_\_ Check enclosed \$ \_\_\_\_\_

Name .....

Address.....

If possible, seated with.....

# THE FOURTH WAVE

## THE GROWTH OF A GERMAN-JEWISH SYNAGOGUE IN WASHINGTON HEIGHTS

By Rabbi ROBERT L. LEHMAN

Washington Heights, in 1938, was pretty much a self-contained unit; the area extended approximately from 135th Street on the southern end to 181st Street on the northern extremity, with the east-west boundaries reaching from the Hudson River to Broadway. Our needs were within those forty-five blocks, give or take a few; German was spoken there, the emigres from Hitler settling in ever greater numbers.

In the cafes recent arrivals sat for hours on end over a single cup of coffee, assimilating the latest American lore. The men were lucky if they could find a job which earned them \$12.00 a week. It was a munificent sum in those days. Their wives found work as well, usually as household help.

In the late 1930s and the early 1940s the task at hand was for these people to educate their children so that they could do better than their parents were able to. In keeping with their aspirations and ambitions, they insisted on their children attending the best high schools of New York, even though such schools often required rigorous entrance examinations.

There also was a renewed commitment to become a part of a Synagogue, for oneself as well as for one's children. This feeling of obligation grew out of the practice in Central Europe that one belonged automatically to a Jewish community. Out of the taxes paid to the State a certain percentage would go to the Jewish community, unless the individual Jew went to court to profess his desire to be excluded from the Kehillah. Then he would no longer have to pay taxes, but also, he could not be married by a rabbi nor be buried in the consecrated ground of the local Jewish cemetery. Few Jews chose to exclude themselves; most belonged as a matter of course, and saw no reason to behave otherwise in America.

Many of the inhabitants of a certain town banded together to incorporate themselves into a congregation. Sometimes, they would ask their former rabbi to lead them. In any event, they continued to pray in the style of their home towns — Essen, Nuremberg, Frankfurt, etc.

But there were some congregations which did not quite fit into this mold, which were already in existence in Washington Heights. They were American congregations and English was spoken there.

The Hebrew Tabernacle was one such congregation. It had then been in existence for some decades, but was foundering on the rocks of the Depression. There was no money to pay for heat, light, office help. Then located at 161st Street between Broadway and Ft. Washington Avenue, its synagogue was in the heart of Washington Heights. Suddenly it was surrounded by new immigrants who made it their own.

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congregation. But not without a struggle between native-born and newcomer. A shift in power in favor of Europe was hastened by the work of two Cantors, men of great voice and talent, who succeeded each other and helped to shape the direction of the congregation liturgically.

With an organ and a choir of four, these cantors revived interest in the music of such composers as Lewandowski, Naumburg, Sulzer and Kirchner. On Shabbos and on holidays hundreds came to hear them. When a holiday fell on a Saturday or Sunday, between six and eight hundred people would attend a service.

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(continued on page B-20)



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ENGLISH SECTION **JEWISH DAILY** **FORWARD**

ענגלישע  
פֿױלֶאג

Sunday, November 16, 1980

SECTION B

זונטיק, נאוועמבער 16, 1980

DR. ROBERT L. LEHMAN  
RABBI, HEBREW TABERNACLE  
CONGREGATION  
551 FT. WASHINGTON AVENUE  
NEW YORK, NEW YORK 10039

January, 1981

Dear Friends,

The attached article is an excerpt of a much larger manuscript written at the request of the English-page Editor of the Yiddish JEWISH DAILY FORWARD.

The idea of the article was to familiarize the readers of the Yiddish newspaper with an insight into the ways and customs of our Western/German orientation toward Judaism and Synagogue life. The original article was over eight thousand words long, covered fourteen typewritten pages and had to be condensed to meet the printing needs of the newspaper.

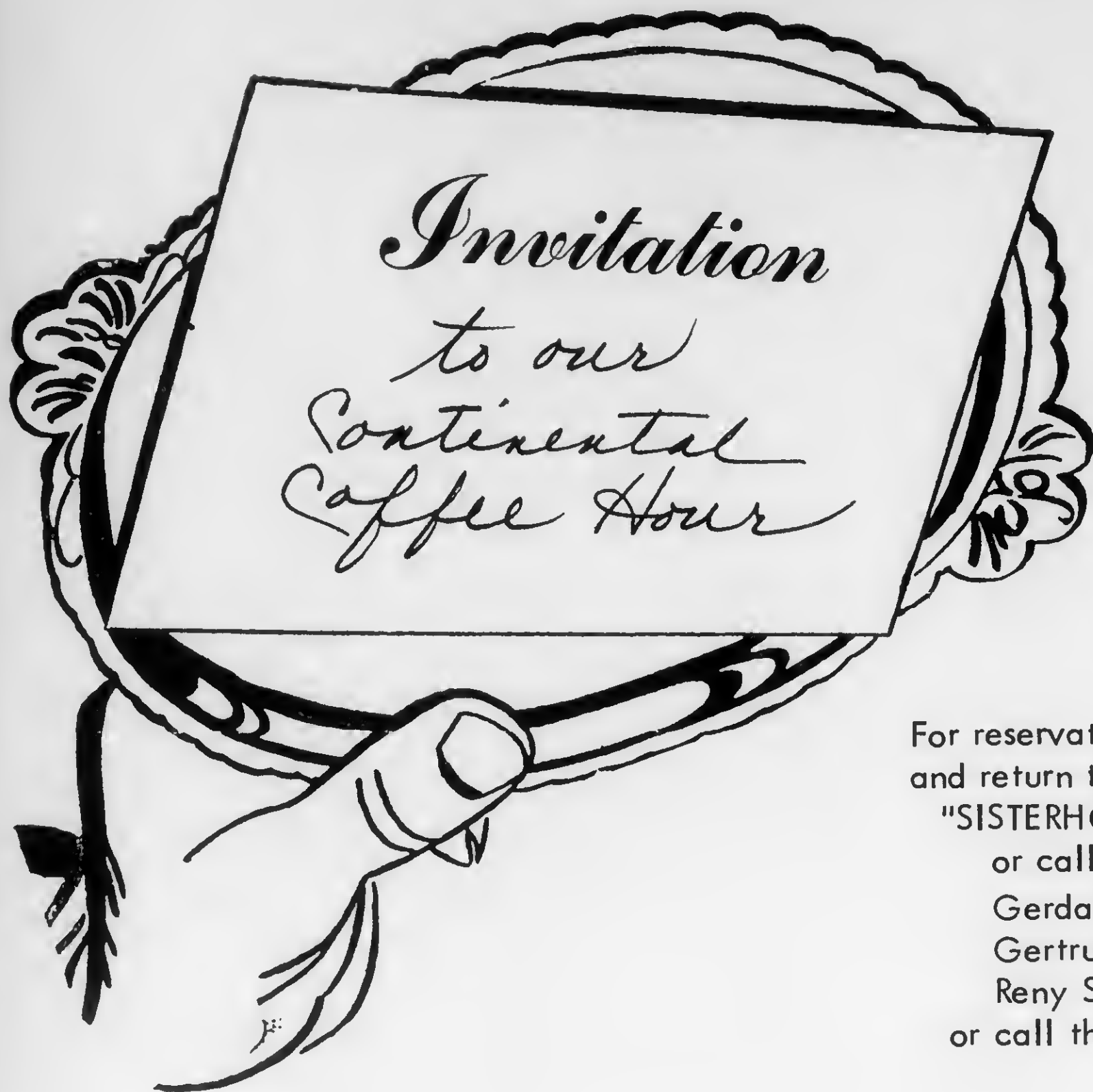
I hope that you will find some of your own feelings and traditions mirrored in this abbreviated article. Above all, the intention was to reflect honor upon our congregation. Your views and comments would be very much appreciated by all of us of the Official Family.

Sincerely yours,

  
ROBERT L. LEHMAN, D.D.  
Rabbi



Sisterhood Hebrew Tabernacle of Washington Heights



cordially invites you to a

CONTINENTAL COFFEE HOUR

on SUNDAY, APRIL 5th, 1981  
at 3:30 P.M.

at 551 Ft. Washington Ave., N.Y.C.

\* \* \* \* \*

A light Supper will also be served.

\* \* \* \* \*

Donation asked: \$7.50 per person.

\* \* \* \* \*

For reservations, please tear off perforated slip  
and return to us. Make checks payable to:

"SISTERHOOD HEBREW TABERNACLE"

or call the following numbers:

Gerda Dittman - 568-0029

Gertrude Maier - 927-9363

Reny Smerka - 781-9625

or call the Temple Office, LO 8-8304.

We look forward to greeting you.

Cordially,

Elsa Katz, President

Please return this form, filled out, to Hebrew Tabernacle Sisterhood, 551 Ft. Washington Ave., NYC 10033.

\_\_\_\_\_ Number of Reservations @ \$7.50 each

Check enclosed \$ \_\_\_\_\_

Name.....

Address.....

Seating Preference (with whom?).....

RESERVATION FOR CONTINENTAL COFFEE HOUR, SUNDAY, APRIL 5th, 1981

THE HEBREW TABERNACLE SISTERHOOD

ONCE AGAIN INVITES YOU TO JOIN THEM FOR



BRUNCH AND  
CARD GAMES

SUNDAY, MAY 3rd, 1981 at 12:00 NOON

in our SOCIAL HALL  
551 FORT WASHINGTON AVE., NEW YORK CITY

*Reserve the date!*

DONATION: \$6.00 per person

PRIZES

For reservations, please contact:

Gusti Abraham, 927-9850  
Trude Froehlich, 927-2240

Gertrude Maier, 927-9363  
Reny Smerka, 781-9625

We look forward to greeting one and all for this delightful afternoon.

Cordially,  
Elsa F. Katz, President

.....  
RESERVATION FORM FOR OUR BRUNCH AND CARD GAMES - MAY 3rd, 1981.  
Please return this form, filled out, to Hebrew Tabernacle Sisterhood, 551 Ft. Washington Ave., NYC 10033

( ) Number of reservations @ \$6.00 each \$ \_\_\_\_\_ Check enclosed \$ \_\_\_\_\_

Name .....

Address .....

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

PRESENTS...

## 15-DAY JEWISH HERITAGE TOUR OF SPAIN

With the personal leadership of Rabbi Dr. Robert L. Lehman

May 6-20, 1982

‡ \$1,500. per person (share basis)  
175. for single room accommodations

VISITING: MADRID, TOLEDO, SEVILLE, CORDOBA, GRANADA, MARBELLA, MALAGA

### TOUR INCLUDES:

- \* Round trip jet flight via Iberia Airlines 747 jet.
- \* Accommodations in twin-bedded rooms at deluxe and first class hotels.
- \* Breakfasts and dinners daily.
- \* Fully escorted and guided tours of cities and "Juderias" (Jewish Sections), associated with the Golden Age of Spanish Jewry.
- \* The services of special guides and tour escort.
- \* All transfers, entrance fees and service charges included.

Don't miss this unique opportunity to retrace and rediscover one of the most creative chapters in Jewish History. A detailed itinerary will follow at a later date.

‡ Subject to change.

To indicate your interest in this tour and to make advance reservations, please complete the coupon below, clip it, and mail it to:

-----  
Hebrew Tabernacle of Washington Heights  
551 Ft. Washington Avenue  
New York, N. Y. 10033

I/We am/are interested in joining the 15-Day Jewish Heritage Tour of Spain and enclose herewith my/our token deposit of \$ \_\_\_\_\_ (at \$100. per person). (Please make your check payable to the Rabbi Lehman, Spain Tour. I/We understand that this deposit is refundable in full up to 6 weeks prior to the date of departure.

NAME: \_\_\_\_\_  
ADDRESS: \_\_\_\_\_  
CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_  
HOME TEL: \_\_\_\_\_ BUS TEL: \_\_\_\_\_  
SIGNED: \_\_\_\_\_ DATE: \_\_\_\_\_

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

It is with much reluctance that I write this letter but realistic circumstances compel me to follow through with this unpleasant task.

In this age of spiralling inflation, our Temple is encountering ever-increasing costs of operation. As a consequence, the congregation voted, last January, at the annual congregational meeting, to increase membership dues to \$125 per person and also committed the Temple to eliminate the much maligned collection basket at all religious services. In addition to the regular membership dues, a voluntary mortgage fund contribution of \$30 was maintained at the previous year's level.

It is the omission of the latter payment that causes me to send this message. Although a majority of members included full mortgage fund contribution in their annual payments, several members, like you, did not include this contribution at the time of the dues payment. We attribute the non-payment of the \$30 voluntary contribution to several factors:

1. It is not clearly understood by you that this payment is in addition to the membership dues of \$125.
2. Since it is voluntary, you choose not to pay it. This point-of-view, in fact, reduces your annual contribution from last year's \$130 to this year's \$125. This is certainly in direct opposition to everything in the real world.
3. This is your vote of dissatisfaction with the Hebrew Tabernacle.
4. Your financial situation simply does not allow you to make that additional payment.

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LORRAINE 8-8304

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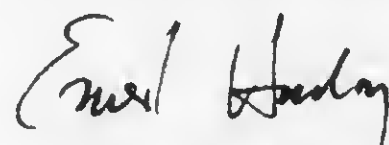
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If your situation falls into groups 1 or 2, won't you please reconsider and submit your contribution at your earliest convenience. I can assure you that we need this money urgently and every single dollar is being used wisely. If group 3 is your case, won't you please communicate with us, by phone or mail, and let us know of your concerns. If you are a group 4 member, I apologize for this letter and want you to know that I greatly appreciate your membership and respect your good standing in our community.

Hoping to cause no ill feelings with this message, I wish you a pleasant summer and continued good health.

Sincerely yours,



ERNEST HARTOG  
President

EH/sk



# THE FOURTH WAVE

## THE GROWTH OF A GERMAN-JEWISH SYNAGOGUE IN WASHINGTON HEIGHTS

By Rabbi ROBERT L. LEHMAN

Washington Heights, in 1938, was pretty much a self-contained unit; the area extended approximately from 135th Street on the southern end to 181st Street on the northern extremity, with the east-west boundaries reaching from the Hudson River to Broadway. Our needs were within those forty-five blocks, give or take a few; German was spoken there, the emigres from Hitler settling in ever greater numbers.

In the cafes recent arrivals sat for hours on end over a single cup of coffee, assimilating the latest American lore. The men were lucky if they could find a job which earned them \$12.00 a week. It was a munificent sum in those days. Their wives found work as well, usually as household help.

In the late 1930s and the early 1940s the task at hand was for these people to educate their children so that they could do better than their parents were able to. In keeping with their aspirations and ambitions, they insisted on their children attending the best high schools of New York, even though such schools often required rigorous entrance examinations.

There also was a renewed commitment to become a part of a Synagogue, for oneself as well as for one's children. This feeling of obligation grew out of the practice in Central Europe that one belonged automatically to a Jewish community. Out of the taxes paid to the State a certain percentage would go to the Jewish community, unless the individual Jew went to court to profess his desire to be excluded from the Kehillah. Then he would no longer have to pay taxes, but also, he could not be married by a rabbi nor be buried in the consecrated ground of the local Jewish cemetery. Few Jews chose to exclude themselves; most belonged as a matter of course, and saw no reason to behave otherwise in America.

Many of the inhabitants of a certain town banded together to incorporate themselves into a congregation. Sometimes, they would ask their former rabbi to lead them. In any event, they continued to pray in the style of their home towns — Essen, Nuremberg, Frankfurt, etc.

But there were some congregations which did not quite fit into this mold, which were already in existence in Washington Heights. They were American congregations and English was spoken there.

The Hebrew Tabernacle was one such congregation. It had then been in existence for some decades, but was foundering on the rocks of the Depression. There was no money to pay for heat, light, office help. Then located at 161st Street between Broadway and Ft. Washington Avenue, its synagogue was in the heart of Washington Heights. Suddenly it was surrounded by new immigrants who made it their own.

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On those days, the balcony was filled with newcomers, each having scraped together enough pennies and nickels to make up the dollars needed for a seat. The main floor was practically empty, but on the pulpit sat the leaders, all in high hats. Who dared to dream that one day we would be seated there in their stead!

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congregation. But not without a struggle between native-born and newcomer. A shift in power in favor of Europe was hastened by the work of two Cantors, men of great voice and talent, who succeeded each other and helped to shape the direction of the congregation liturgically.

With an organ and a choir of four, these cantors revived interest in the music of such composers as Lewandowski, Naumburg, Sulzer and Kirschner. On Shabbos and on holidays hundreds came to hear them. When a holiday fell on a Saturday or Sunday, between six and eight hundred people would attend a service.

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The key to understanding the German-Jewish community today can be found in a one-word concept: restitution. After the Second World War the German Government under Adenauer granted certain financial compensations to those who had

suffered at the hands of the Nazis, whether physically or materially. The process of financial restitution began and what started as a gentle hope to help right the wrong has become the mainstay of the elderly in our community. Cares for the future are minimized as bank accounts are sated; fear of hunger and illness in old age are abated due to government benefits and savings; travel whether in summer or in winter has become part of life.

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# ENGLISH SECTION JEWISH DAILY **FORWARD**

ענגלישע  
ביילאגע

Sunday, November 16, 1980

SECTION B

זונטיק, נאוועמבער 16, 1980



AR 25598

2/29

CORRESPONDENCE - COMMITTEES 1956 - 1969

ARCHIVES

January 31, 1969

To Members of the Executive Committee  
from Rabbi Lehman:

For the past several weeks I have been involved in the problem of Anti-Semitism which has become more prominent in our City. You are all aware of the attacks made against synagogues and against Judaism by both white and black. In a series of meetings over the past few weeks with police, Negro ministers and Jewish Defense groups, it has become obvious to us that the tide of Anti-Semitism will rise and that the situation will get worse before it gets better.

I am in constant touch with the 30th Precinct as well as with the Police Inspector for the 4th Division - Manhattan North. Our primary aim, of course, is to protect our building and our people. Rabbi Neuhaus of 196th Street and Broadway, for example, is planning to floodlight the exterior of the synagogue every night and install a fire alarm system. Other congregations are working in the same vein.

It is my recommendation to the Executive Board Committee and to the Board of Trustees that we explore this situation at once and that if possible, an inexpensive but reliable fire alarm system be installed as soon as possible. From a general conversation with Mr. Stein I am informed that a basic alarm system will cost below \$5,000. A sprinkler system is, of course, much more expensive, but we may not need it due to the close proximity of a Fire Station (161st Street and Amsterdam Avenue).

It would seem to me that this matter should be discussed now before we are confronted by some tragedy. The climate of our city being what it is and our neighborhood having its own problems, I think it is imperative that you discuss this matter at your very next meeting and, if necessary, call a special meeting of the Board of Trustees prior to the general meeting of the Congregation.

Sincerely yours,

ROBERT L. LEHMAN  
Rabbi

RL:IEP

Oct. 1, 1967

Mr. Herbert Sheldon  
48 Hamilton Drive  
Chappaqua, N. Y.

Dear Mr. Sheldon:

We herewith confirm that  
the loan made to Rabbi Lehman, 70 Park  
Terrace East, New York, N. Y. 10034, in  
the amount of \$2,000.00 was repaid in  
full.

Sincerely yours,

NATHAN MAIER  
Treasurer

NM:is



Sept. 6, 1967

Mr. Kurt Schloss, President  
605 West 161 Street  
Hebrew Tabernacle Congregation  
New York, N.Y., 10032.

Dear Mr. Schloss,

I am happy to inform you that as of this date the loan of \$2,000, which the congregation granted to me in March 1966, has been repaid.

The payments were made to the congregation on these dates:

1966: Aug. 15, Sept. 27, Sept. 30, Oct. 5, Oct. 20, Nov. 15, Nov. 17, Dec. 9, and Dec. 23.

1967: Jan. 10, Jan. 11, Feb. 15, Feb. 17, Feb. 28, March 21, March 28, May 4, June 13, June 27, Sept. 6.

Because of the nature of this loan and the arrangements made with the Executor of our Estate, I would appreciate it if you would send an official letter to our Executor, with a carbon-copy to me, advising him that this loan has been repaid. His address is: MR. HERBERT SHELDON, 48 Hamilton Drive, Chappaqua, N.Y.

Because of the letter in which I first confirmed this loan to Mr. Engel on March 25, 1966 and of which you have a copy, I am taking the liberty of sending a copy of this letter also to Mr. Nathan Maier, our Treasurer.

As in the past, Loni and I are grateful to you and the members of the official family for this generous loan to us prior to our trip. We hope that this swift repayment has strengthened your confidence in us!

With every good wish to you and yours, in which Loni joins me, I am

Sincerely yours,

Robert L. Lehman  
Rabbi

March 25, 1966.

Mr. Morris A. Engel  
31 Bennett Ave.  
New York, N.Y.

Dear Mr. Engel,

Loni and I are very much indebted to you and the officers of the congregation for your very generous loan to us of the sum of \$2,000 (Two-thousand dollars), as of April 1, 1966.

While we extend to you our most sincere gratitude for this kind gesture, we are fully aware of our obligations. We shall repay this loan, in regular monthly installments, upon our return from abroad.

In order to avoid any confusion in terms of this issue, I am enclosing a copy of a letter sent with the same mail to the executor of our Estate, as listed in our Will. He is being told that in the eventuality of our demise on this trip or in the foreseeable future, this debt must be paid to the congregation as soon as the Will and the Estate have been legally cleared.

So that all major individuals involved in this matter are fully informed, I am taking the liberty of sending copies of this letter to our 1st Vice-President, MR. KURT SCHLOSS and our Treasurer, MR. NATHAN MAIER.

With warmest greetings to you and Mrs. Engel, in which Loni joins me and, again, with our sincere thanks, I am

Sincerely yours,

ROBERT L. LEHMAN  
Rabbi

cc: MR. KURT SCHLOSS  
MR. NATHAN MAIER

NAB  
H. S.

Hebrew Tabernacle of Washington Heights  
607 WEST 161ST STREET, NEW YORK 32, N. Y.  
LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI

Dear Mr. Engel,

Loni and I are very much indebted to you and the officers of the congregation for your very generous loan to us of the sum of \$2000 (Two thousand dollars) as of April 1st, 1966.

While we extend to you our sincere gratitude for this kind gesture, we are fully aware of our obligations. We shall ~~endeavor to~~ repay this loan, in regular monthly installments, upon our return from abroad. In order to avoid any confusion in terms of this issue, I am enclosing a copy of a letter sent with the same mail to the ~~appointed~~ executor of our <sup>E</sup>state, as listed in our Will. He is being told that in the eventuality of our demise on this trip or in the foreseeable future, ~~this debt~~ <sup>must be</sup> repaid to the congregation as soon as the Will and Estate have been legally cleared. ~~This repayment of our debt is to be made in full, in addition to the bequest we have already included in our Will for the benefit of the Hebrew Tab. Cong.~~

So that all major individuals involved in this matter are fully informed, I am taking the liberty of sending copies of this letter to our 1st VP, Mr. KS and our Treasurer, Mr. NM.

With warmest greetings to you and Mrs. E, in which Loni joins me and, again, with our sincere thanks, I am

Hebrew Tabernacle of Washington Heights

607 WEST 161ST STREET, NEW YORK 32, N. Y.

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI

Dear Herbert,

Loni & I wish to thank you again for consenting to act as executor of our estate in the event of our demise on our forthcoming trip or in the foreseeable future. Your consent has been entered into our Will; which is on file with the law office of Mr. Oscar Kahn, 400 Madison Ave., N.Y.C. We have also appointed two trustees <sup>for</sup> our estate and Sharon: CHE, 200 and R SS 8. In the event of our death, Sharon is to reside with R & Mrs. S who are appointed as guardians, with the right of adoption should they so choose.

While it will be your duty to clear our estate should the eventuality occur, I want to tell you of one obligation which is not mentioned in the Will. We have recently borrowed the sum of \$2,000 (Two thousand dollars) from the HTC and this should be repaid paid back to them as soon as the Will and Estate have been cleared. ~~This debt must be paid in addition to the bequest to H.T.C. already listed in the Will.~~ Anticipating our healthy return, we will then pay back this debt on our own; when this obligation has been <sup>fulfilled</sup> met, you will be notified accordingly. Because of the nature of this debt and in order not to cause unnecessary conflicts in the future, I am sending copies of this letter to the two trustees, as well/as to Mr. E., our congregational president.

Again, let me thank you for your help and friendship. Loni joins me in wishing you well.

cc: HE; SS; MAE

Hebrew Tabernacle of Washington Heights

607 WEST 161ST STREET, NEW YORK 32, N. Y.

LORRAINE 8-8304

MORRIS A. ENGEL, PRESIDENT

MRS. LEO MAIER, SECRETARY

April 28, 1965

Rabbi Robert L. Lehman  
70 Park Terrace East  
New York, N.Y. 10034

Dear Rabbi Lehman:

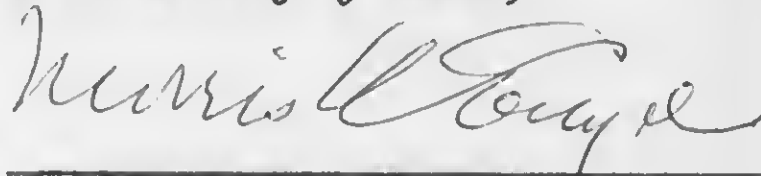
It gives me a great deal of pleasure to inform you that the Board of Trustees approved a recommendation of the Executive Committee to grant you a two months' leave of absence with pay in addition to your regular vacation of one month.

This leave of absence applies to the months of May, June, and July 1966 and is granted in recognition of your ten years' service as a Rabbi of this Congregation.

Although it appears premature to wish you a "Bon Voyage" at this time, I trust that your forthcoming trip will be a rewarding one, and that you will share with the Congregation the rich and interesting experiences gained abroad.

With warmest personal regards to you and Lonnie, I am,

Sincerely yours,



---

Morris A. Engel,  
President



May 12, 1965

Mr. Morris A. Engel, President  
Hebrew Tabernacle  
605 West 161st Street  
New York, N. Y.

Dear Mr. Engel:

I would like to take this means of acknowledging your very kind letter of May 1st. I am deeply grateful to you, the Officers, and Members of the Board of Trustees for voting to extend to me a two months leave of absence in addition to my regular month of vacation from the period of May through July 1966. This leave of absence is something that will be of great value to me, and I would like to express to you and through you to the governing body of our Congregation my profound gratitude for this splendid gesture on your part.

Needless to say, as I have indicated to you privately many a time, these past 10 years of affiliation with the Hebrew Tabernacle Congregation have been pleasant and rewarding years, and I hope that we may be together for a long time to come. Loni joins me in extending to you, and the Officers and Board, a meaningful "thank you" in addition to our warmest greetings and kindest personal regards.

Sincerely yours,

ROBERT L. LEHMAN  
Rabbi

RLL:is

November 9, 1956

Mr. Lawrence Samler, President  
Oheb Shalom Congregation  
26 S. Calvert Str.  
Baltimore, 3, MD.

Dear Larry,

Yesterday, November 8th, the Hebrew Tabernacle Congregation of Washington Heights, New York City, voted to elect me as its rabbi.

Due to the fact that I am to begin my duties in New York without delay, I herewith submit my resignation as assistant rabbi of Oheb Shalom Congregation. This resignation is to be effective as of November 15, 1956. Please convey notice of this action to the Temple Board; Rabbi Shaw will receive a copy of this letter.

With many thanks for your many acts of kindness in the past, and with warmest regards, I am

Sincerely yours,

Robert L. Lehman

*Temple Cheb Shalom*  
*1307 Eutaw Place ~ Baltimore 17, Maryland*

ABRAHAM D. SHAW, RABBI

ROBERT L. LEHMAN, ASST. RABBI

BENJAMIN GROBANI, CANTOR

November 9, 1956

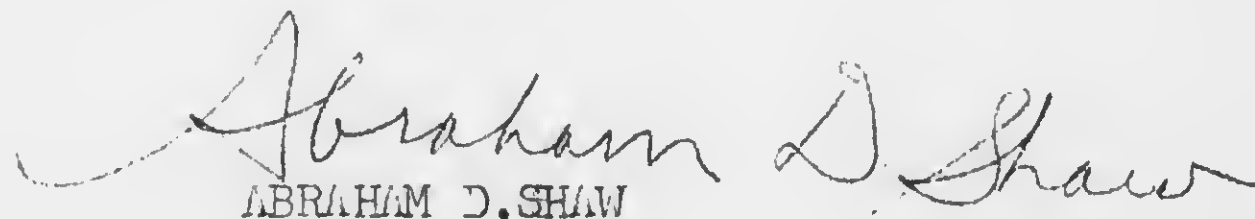
Dear Friends:

With a sense of pride at the honor which has come to him, yet with genuine regret at his departure from us, we herewith inform you of the acceptance of the pulpit of the Hebrew Tabernacle Congregation of Washington Heights, New York City, by our Assistant Rabbi, Rabbi Robert L. Lehman. Rabbi Lehman, who was installed as Assistant Rabbi of our Congregation in June of 1954, has rendered outstandingly fine service to the Temple and we are gratified at this new and enlarged opportunity which comes to him to serve as the spiritual leader of a significant and historic congregation in New York City. It is interesting to note that this was Rabbi Lehman's "home congregation" in which he was a Bar Mitzvah.

Rabbi Lehman's election to the Hebrew Tabernacle Congregation is effective immediately, and he will deliver his final message to the Congregation at our services on Friday evening, November 16th, at 8:15 P.M. The reception which will follow the service will be in his honor.

We congratulate Rabbi Lehman and wish him God's blessings in his new work.

Faithfully,

  
ABRAHAM D. SHAW

ADS:lb

# TEMPLE SINAI



418 GANNON ROAD  
PORTSMOUTH, VIRGINIA  
OFFICE OF THE SECRETARY

October 27, 1956

Rabbi Robert L. Lehman  
Temple Oheb Shalom  
1307 Eutaw Place  
Baltimore, Md.

Dear Rabbi Lehman:

Enclosed find check for the expenses that were incurred by you on your trip to Portsmouth.

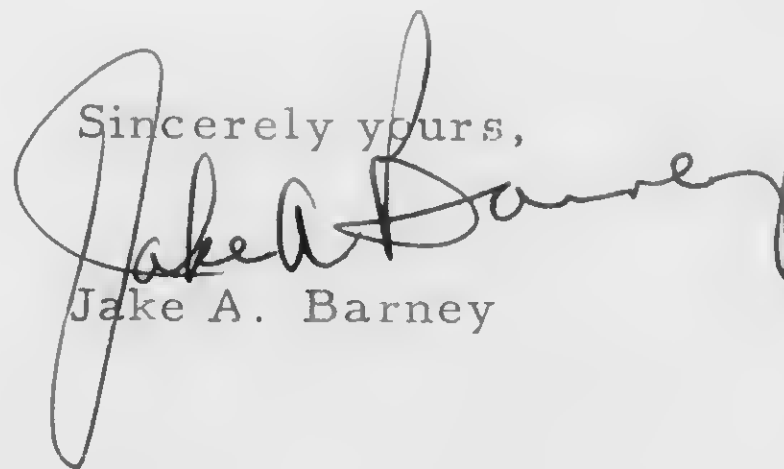
I was terribly sorry that you had to get up at such an early hour to leave Portsmouth as I knew you were worn out. Both Mimi and I were very much concerned about it the whole next day. I only hope that by now, you have had a chance to catch up on your rest.

Rabbi, I can't begin to tell you how much we enjoyed your visit with us. Although the time went by so quickly, it was a wonderful experience for me. Everyone liked you and you have been the topic of conversation ever since you left.

~~Goldberg~~ I am going to follow up on your suggestion and invite Rabbi Gershon and Rabbi ~~Barney~~ to be our guests. I only hope they will accept our invitation.

With warmest regards to you and fervently hoping that we will get together again real soon, I remain

Sincerely yours,



Jake A. Barney

**Hebrew Tabernacle of Washington Heights**

607 WEST 161ST STREET, NEW YORK 32, N. Y.

LORRAINE 8-8304

MORRIS A. ENGEL, PRESIDENT

DAVE NEWMAN, SECRETARY

October 3, 1956

Rabbi Robert Lehman  
1010 St. Paul Street  
Baltimore, Maryland

Dear Rabbi Lehman:

I would like you to  
meet with our Pulpit Committee on  
Thursday evening, October 18th, at  
8:30 P. M. in our Vestry, and would  
like you to stay over for October 19th  
to officiate and preach at our Friday  
night Service of October 19th.

Anticipating the  
pleasure of seeing you on the 18th,  
I remain

Cordially yours,

*Morris A. Engel*

MORRIS A. ENGEL  
President

MAE:is



October 5, 1956

Mr. Morris Engel, President  
Hebrew Tabernacle Congregation  
607 West 161 Street  
New York, 32, N.Y.

Dear Mr. Engel,

Thank you very much for your letter of October 5th. It was with a great deal of pleasure that I received your invitation to be with you, and the congregation, on October 18 and 19th.

I look forward to meeting with your Pulpit Committee on Thursday evening and speaking in the Temple on Friday.

With many thanks for your kind invitation and warmest regards to you and yours, I am

Sincerely yours,

Robert L. Lehman

October 2, 1956

Mr. Lawrence Samler, President  
Oheb Shalom Congregation  
26 S. Calvert Street  
Baltimore, 2, Md.

Dear Larry,

As you know, this is my third year with Oheb Shalom Congregation. Under the terms of our original agreement this is to be my last year. I am writing this letter to you, with a copy to Rabbi Shaw, so that you might be apprised of the fact that I am now in communication with other congregations for the purpose of finding a new position.

My name is with the Rabbinical Placement Bureau and Rabbi Shaw has known of this matter for some time. In fact, my negotiations with a certain congregation lead me to believe that I may leave here before June of next year. If this situation should materialize positively I shall, of course, notify you at once.

I would appreciate it immensely if you would mention this matter to the Temple Board at your next meeting so that they are aware of the situation.

With best regards and all good wishes, I am

Sincerely yours,

Robert L. Lehman

September 26, 1956

Mr. Jake Barney  
207 Duke Drive  
Portsmouth, Va.

Dear Mr. Barney,

It was very nice to receive your call the other day and a great pleasure to have the privilege of speaking to you. Your kind invitation to come to Portsmouth was most welcome.

It is with a great deal of pleasure that I accept your invitation, if we can get together on the dates. Due to previous commitments and the absence of Rabbi Shaw from this city for a few days, it looks as if I will not be able to come to Portsmouth until the end of this month; that is, October!

I have discussed the situation with Rabbi Shaw and we both feel that a weekend away from here is almost impossible. However, we have selected these dates: October 23 & 24, Tuesday and Wednesday. If necessary, I could even stay for the 25th. I would arrive by plane at 11:55 A.M. Standard Time at the Norfolk airport and you could meet me there. This would give us the entire afternoon and evening as well as the next day.

If this arrangement is acceptable to you, please let me hear from you as soon as possible. In the meantime, I shall keep these dates free and upon receiving your answer, will make my reservations.

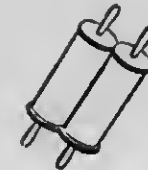
I look forward to meeting you and your community. Please accept my sincere thanks for your invitation and please convey my kindest regards to Rabbi Kaplan and his family.

With warmest greetings to you and yours, I am

Sincerely,

Robert L. Lehman

# Rabbinical Placement Committee



## Representing:

UNION OF AMERICAN HEBREW CONGREGATIONS: RABBI LOUIS I. EGELSON, 838 Fifth Avenue, NEW YORK 21, N. Y.

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION: RICHARD N. BLUESTEIN, 3101 Clifton Ave., CINCINNATI 20, OHIO

CENTRAL CONFERENCE OF AMERICAN RABBIS: RABBI SIDNEY L. REGNER, 40 West 68th St., NEW YORK 23, N. Y.

C2

September 17, 1956

Rabbi Robert L. Lehman  
1307 Eutaw Place  
Baltimore 17, Md.

Dear Rabbi Lehman:

We are writing to ask if you would like the Placement Committee to submit your name to the United Hebrew Congregation in Terre Haute, Indiana, which is seeking a successor to Rabbi Stanley Dreyfus.

The congregation has a membership of 212 and about 130 children in the Religious School. The entire community is in one congregation and Orthodox services are conducted for the Orthodox members by another rabbi who is connected with the congregation. The Reform rabbi is the rabbi in charge of the congregation. He conducts Reform services, is in charge of the Religious School, etc.

The congregation is offering a salary of \$9,000 plus pension. They feel that a two bedroom house or apartment can be obtained for rental of about \$80.

Please let Rabbi Regner know by September 25th whether or not you are interested in having the Placement Committee submit your name. If we do not hear from you by that date, we shall assume that you are not interested.

Sincerely yours,

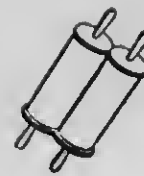
Rabbi Sidney L. Regner  
Central Conference of  
American Rabbis

Rabbi Louis I. Egelson  
Union of American  
Hebrew Congregations

Richard N. Bluestein  
Hebrew Union College -  
Jewish Institute of Religion

PROVISIONAL

# Rabbinical Placement Committee



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c2

August 30, 1956

Rabbi Robert L. Lehman  
1307 Eutaw Place,  
Baltimore 17, Md.

Dear Rabbi Lehman:

We are writing to ask if you would like us to submit your name to the Hebrew Tabernacle, which is seeking a successor to Rabbi Jacob Polish. The congregation is in the Washington Heights section of New York City.

The congregation is described as a liberal congregation but with traditional leanings. Worshippers wear head-covering. All holidays, Pesach, Shavuot and Succot, as well as Rosh Hashanah are observed for two days. They use the Union Prayer Book except on Rosh Hashanah, when they use the Bloch Prayer Book. They have a choir and an organ.

The congregation has 450 members and 225-250 pupils in the Religious School. There is a Sisterhood, Men's Club, Youth groups and Parent-Teachers classes.

They have a cantor, who also serves as principal of the Religious School.

The congregation will pay a salary up to \$10,000, plus pension.

Please let Rabbi Regner know by September 10 whether or not you are interested in having us submit your name. If we do not hear from you by that time we shall assume that you are not interested.

Sincerely yours,

*Louis I. Egelson*

Rabbi Louis I. Egelson  
Union of American  
Hebrew Congregation

*Sidney L. Regner*

Rabbi Sidney L. Regner  
Central Conference of  
American Rabbis

*Richard N. Bluestein*

Richard N. Bluestein  
Hebrew Union College  
Jewish Institute of Religion

SLR/ID

*Answered  
IX/11/56*



July 3, 1956

Rabbi Max Maccoby  
Free Synagogue of Westchester  
500 N. Columbus Avenue  
Mt. Vernon, New York

Dear Max:

Although I got a brief glimpse of you at the recent Conference meeting in Atlantic City, I had no opportunity to talk to you in person or I would have conveyed the contents of this letter more directly.

For the past two years I have had as my assistant, Rabbi Robert L. Lehman, who has the privilege of serving for an additional year if he so desires. He has been entirely satisfactory and I am pleased with our relationship. He is interested, however, because of the circumstance that we have a limit of three years for any assistant in our congregation, to see what is available in terms of a pulpit in the New York area where his family lives. He was informed that you are looking for someone to be associated with you. If this is correct, I would have no hesitancy in recommending him should you wish to pursue this further.

Naturally, I would be delighted for him to remain for the full coming year, particularly because my own commitments are very heavy. On the other hand, if an attractive opportunity were presented to him I would not wish to stand in his way. I am writing to you because I am sure you will understand that I have no personal motives in making this approach, and of course you may respond to it as you see fit.

My very best wishes to you.

Sincerely,

ADS:lb

ABRAHAM D. SHAW

July 3, 1956

Rabbi Theodore S. Ross  
Temple Isiah  
75-24 Grand Central Parkway  
Forest Hills 75, New York

Dear Ted:

I did not see you at the recent meeting of the CCAR in Atlantic City or I would have discussed the contents of this letter with you in person.

I have had as my assistant for the past few years, Rabbi Robert L. Lehman. He will be with me according to the Board's action during the past week, for one more year, which is the limit of time for any assistant to serve in this congregation. He has been informed that there is a change in the status of the community at Forest Hills and that pulpit may be open. Is this information correct? If so, and if it is no breach of confidence, will you be good enough to let me know whether any approach might be made to the community by you on his behalf.

His qualifications are of the best and I would have no hesitancy in recommending him, and I obviously would do nothing if there is no available opening.

I have not had the pleasure of seeing you for the past several years, but I hope that you and your family are well, and that we may have the opportunity to be together ere long.

Kindest regards.

Sincerely,

ADS:lb

ABRAHAM D. SHAW

July 3, 1956

Rabbi Daniel Davis, Director  
New York Federation of Reform Synagogues  
838 Fifth Avenue  
New York 21, N.Y.

Dear Dan:

I am sorry that I had no opportunity to speak to you at any length during the recent CCAR meeting at Atlantic City. I would have liked to have introduced my assistant Bob Lehman to you. As perhaps you are aware, he has been with me for the past two years, and if he so desires may remain for an additional year. Our congregation has the ruling, however, that no assistant is to serve for longer than three years. It is for that reason that I am writing to you to bring his name and qualifications to your attention.

I have been entirely satisfied with his services and I have no hesitancy in recommending him wholeheartedly. I would be delighted for him to remain the full year, especially since I have some rather heavy personal commitments. On the other hand, if any attractive opportunity should arise to which you should wish to recommend him, I would not wish to stand in his way.

I know that you do not have the direct responsibility for placement, but I also know that you are familiar with the general picture and may wish to mention his name in the appropriate places.

My kindest personal regards.

Sincerely,

ADS:lb

ABRAHAM D. SHAW

COPY

July 5, 1956

Rabbi AD Shaw

Dear Abe,

It was good to see you in Atlantic City and I too regret that we did not have much of a chance to chat.

I know Bob Lehman very well and think most highly of him and would certainly be happy to be of any assistance in helping him to find a position on his own.

May I suggest that first of all that Bob Lehman let the placement Committee know his availability early in the fall, since I imagine that in any case you will want him to remain with you until after the High Holidays. When next Bob is in New York, may I suggest that he call and let me arrange an opportunity to talk this over with him. While I do not engage in any aspect of the placement work, I am only too glad to be of help and counsel.

With very kindest greetings to Maxine and yourself,

Cordially,

/s/ Dan

Rabbi Daniel L. Davis

Temple Sinai

July 16, 1956

Rabbi Abraham D. Shaw  
Temple Oheb Shalom  
1307 Eutaw Place  
Baltimore 17, Md.

Dear Abe:

I have your letter of July 3. It would have been good to have seen you and the boys at Atlantic City. I had looked forward to attending the CCAR meeting, but a number of things arose to snag up my schedule--the usual penalty for being located too closely to the place of the convention.

As far as your assistant is concerned, I regret that there is nothing that I can do for him in the matter to which you refer.

I hope that you and your family are all well and thriving, and that an opportunity will arise when we can spend some time together.

With all best regards.

Sincerely,

(signed) Ted

Theodore D. Ross

TSR:on



Dear Rabbi Egelson, This letter is written by me with the express intention of submitting my name to the Placement Bureau. For the past two years I have been associated, as Assistant Rabbi, with Temple Oheb Shalom, Baltimore. Since my contract with that congregation is now in its last year, I have been told by Rabbi Shaw that I may <sup>feel</sup> be free to look for a new position and <sup>can</sup> ~~may~~ leave him after the Holydays. *He does not wish to stand in the way of my advancement.*

Since my return to New York for the vacation period, I have been approached by two congregations: ~~the~~ one, in Mt. Vernon, as Associate Rabbi with Rabbi Maccoby. The other is the Hebrew Tabernacle of Washington Heights, New York City. In that congregation, Rabbi Polish is leaving for Forest Hills.

*I would like to have my name submitted to,*  
I am particularly interested in the Hebrew Tabernacle Congregation for the following reasons: First, it is the congregation where I was raised, where my parents have been members since 1939, where my father was Vice-President until his illness and now is Honorary Vice-President. Furthermore, this is a congregation of peculiar composition: *largely one predominantly* ~~it is mostly~~ German Jews who came here during the time of Hitler. Since I am one of that group I feel that I know the problems and way of life of these people better than most. Also, since I have been associated for such a length of time with this congregation and its membership (I was Bar Mitzvah, Confirmed there; *held services services for several years* ~~also~~ preached there my first sermon after Ordination) I ~~feel~~ ~~that~~ already know most of the people and many of the members of their Board. This would make it much easier for me coming into the congregation than it would be for a newcomer who has had no contact with the people previously. Again, the people know me for they have seen me regularly on the pulpit and in the congregation and they certainly know of my interest for the <sup>Tabernacle</sup> congregation. All of the above reasons, I <sup>believe</sup> ~~feel~~, ~~and~~ would make of our coming together a good "Shidduch".

Since this congregation has approached me, I have also spoken to Rabbi Davis. He knows me and my history and he has found that the Executive Committee of the Tabernacle is favorably disposed toward my candidacy for

the pulpit. You may feel free to inquire about me in regard to this or any other position, with any member of congregations I have served previously, as well as with Mr. Bluestein of the College. I feel confident that the information as to my abilities will be favorable.

In any case, I wish to be considered for a position in the New York area, especially due to the situation in my home where my father has been incapacitated for a number of years. Any help you might be able to grant me in this respect would be most appreciated.

With kind regards and all good wishes, and many thanks, I am

Sincerely yours,

PROVISIONAL

## Rabbinical Placement Committee



Representing:

UNION OF AMERICAN HEBREW CONGREGATIONS: RABBI LOUIS I. EGELSON, 838 Fifth Avenue, NEW YORK 21, N. Y.  
HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION: RICHARD N. BLUESTEIN, 3101 Clifton Ave., CINCINNATI 20, OHIO  
CENTRAL CONFERENCE OF AMERICAN RABBIS: RABBI SIDNEY L. REGNER, 40 West 68th St., NEW YORK 23, N. Y.

C2

Mosque, Wisc  
Aug. 5, 1956

Robt. Robert L. Lehman  
of Baltimore, Md.

My dear Robt. Lehman:—  
A copy of your letter of Aug. 1, was sent  
to me here.

I expect to be back at my desk in N. Y.  
in about ~~ten~~ days when I shall confer  
with Robt. Regner. Mr. Bluestein is on vacation.

No word has yet reached me that  
the Hebrew Tabernacle has applied to us  
for a rabbi to succeed Robt. Polish. I do  
not know the details about that congregation.

Generally, it is our policy to follow  
a system of promotion, and, all things  
being equal, to recommend for important  
pulpits men who have served in the  
rabbinate for some years. Ten  
years from now, you would insist that  
we follow such a procedure if your  
future was involved.

You will hear from me further  
Kind regards.

Sincerely,

Louis I. Egelson

# Rabbinical Placement Committee



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C2

Dear Colleague:

Enclosed is copy of the latest biography of you that we have on file, which should be brought up to date. Will you please do so and confine it to one sheet of paper, 8½" x 11", preferably double-spaced, somewhat as follows, but in no event to exceed one page: in outline form

### NAME

Born: (date and place)

(Un)Married: ? children

### Education

(Public and High Schools unnecessary)

(Colleges attended and degrees received) *Union, Hebrew Union College*

(College and year of ordination and degrees received) *1912*

### Pulpits

19-- to 19-- (Congregation with city and state) *1912*

### Community Activities

(Jewish and General)

### Organizations

### Publications

### Public Relations

(Radio and Television) *Radio, Television*

(Lectures) *JCS, NCC & others*

Will you also be good enough to complete in triplicate the enclosed Confidential Questionnaire and send it with your biography to Rabbi Egelson. We urge that you do this by return mail to insure against any possible delay when the information is required.

With kind greetings, we are

Sincerely yours,

Richard N. Bluestein  
HEBREW UNION COLLEGE-  
JEWISH INSTITUTE OF RELIGION

Rabbi Louis I. Egelson  
UNION OF AMERICAN  
HEBREW CONGREGATIONS

Rabbi Sidney L. Regner  
CENTRAL CONFERENCE  
OF AMERICAN RABBIS



Bio

RABBI RLL

BORN: May 3, 1927; Heilbronn, Germany.

Education: LIU, Honors in Philo  
Rabbi, HUV, 1954  
U of M, residence requirements completed for PH.D.  
(member of ...., Natl Honor Frat. in History)

Pulpits: Ardmore, Okla  
Orlando, Fla.  
Parkersburg, W. Va.  
Student-Rabbi to Dr. Louis Binstock, Chicago, Ill  
Ass't Rabbi, Temple OS, Balto.  
Hob Tab. (summers-4 years)

Military Service: Army, 1945-1946 (18 Months); ~~no~~ need not serve in Chap.

Communal Activities:

Jewish: B'Nai Brith  
Balto. Bd. of Rabbis  
Bd of Jewish Education  
Adult Institute Series & Lectures in Balto.  
Jewish Chagauqua Lectures on J. to X Seminary Students

General: NCCJ

Clergy Brotherhood  
Lectures at State Teacher's College, Towson, Md.  
Vx Boy Scout ~~Activities~~ & other Youth Activities, part. Teen-Agers

Public Relations:

Frequent appearances on TV & Radio ~~series~~.  
Regular bi-weekly TV series in Parkersburg.

*Rel to upl week  
com to Hist. (Kendrick)*

X H.S. Founded first HS department in a Reform Congregation in Baltimore.

X Lectures and Talks to various civic groups as well as inter-faith gatherings



## PROVISIONAL PLACEMENT COMMITTEE

BIOGRAPHICAL SKETCH*Sample*RABBI RANDALL M. FALK

BORN: July 9, 1921, Little Rock, Arkansas. Married, two children

EDUCATION:

B. A. Degree, University of Cincinnati  
 M.H.L. Degree, Hebrew Union College, 1947  
 Work toward Ph.D. at Western Reserve University

PULPITS:

Student pulpits at Kokomo, Indiana, Battle Creek, Michigan,  
 Hillel Foundation of Ohio University, and as Supervisor of  
 Religious Education at Rockdale Avenue Temple, Cincinnati.

Replacement Rabbi, Tulsa, Oklahoma, 1945-46.

During World War II served as Civilian Chaplain at Camp  
 Robinson, Arkansas and Percy Jones Hospital, Battle Creek,  
 Michigan.

Elected Rabbi of Congregation Anshe Hesed, Erie, Pa., 1947.

COMMUNITY ACTIVITIES:

Member of Board of Directors of Following Organizations:

Jewish Community Welfare Council  
 Community Chest of Erie Co.  
 Erie County Board of Assistance  
 Family and Child Service (Past President)  
 Erie Guidance Center  
 Booker T. Washington Center  
 Mayor's Commission on Community Relations  
 Erie County Health & Tuberculosis Assn.  
 Erie Civic Music Ass'n.  
 Erie Philharmonic Society  
 N.W. Penna. Heart Assn.  
 Erie Co. Crippled Childrens Society  
 Chaplain, Veterans Administration Hospital, Erie, Pa.  
 Rabbinical Advisor, Northwestern Lakes Federation of  
 Temple Youth

ORGANIZATIONS:

Rotary Club  
 B'nai B'rith  
 Named "Man of the Year" by Erie Junior Chamber of Commerce, 1950.

PUBLIC RELATIONS:

One Hour program, Sundays, 11:00-12:00 N., Station WERC.  
 Frequent special programs on Television.

July 3, 1956

Mr. Morris Engel, President  
Hebrew Tabernacle  
605 West 161 Street  
New York, 32, N.Y.

Dear Morris,

I am writing to you to follow up our conversation of June 29th. As I mentioned to you over the phone at that time, I wish to have my family keep the two seats which were assigned to them over the past years.

As I understand it, one of these two seats is now assigned to someone else. If this can not be changed this year, then I want the remaining seat and one other sent to my mother. She will distribute them to deserving charity cases.

However, without fail, I want the usual two seats, together, to be assigned to us again for next year as in previous years. We realize that these seats will not be used by us due to my father's illness but we want the privilege of distributing the seats at our own discretion, or we shall instruct your office to do so.

When one thinks of the many years of devoted service which my father gave to the Tabernacle this selling of one seat without consulting my mother or myself becomes inexcusable. I know, however, that you will take care of the matter in the years to come to our mutual satisfaction. I believe that your friendship and mine is of such a caliber that you would never hesitate in writing me a few lines to discuss such a matter.

Enclosed you will find a check for two seats, for the amount of \$53. If you do not wish to use this payment for the sale of the two seats, feel free to apply the money to the Tabernacle's activities, as a contribution given by my family.

I look forward to seeing you again during the summer when I shall be home on vacation. In the meantime, I ask you not to mention this matter to anyone, least of all in the presence of my father. With warmest good wishes to you and yours and with kindest regards, I am

Sincerely yours,

Robert L. Lehman

AR 25598

2/30

COMMITTEES & MEMBERSHIP

1973-1973, 1989-1991

ARCHIVES

Committees 1990

Copies to Blumberg  
2/5/90

April 2, 1973

Board of Trustees  
Fourth Church of Christ Scientist  
551 Fort Washington Avenue  
New York, New York 10033

Attention: Chairman of the Board

Gentlemen:

Reference is made to previous discussions had with your Messrs. Crosney and Wartens by our Messrs. Hamburgh, Winter and Wimpfheimer with regard to a possible purchase of your premises. Reference is also made to the letter of our attorney, Henry Wimpfheimer, Esq., dated March 6, 1973, to your counsel, Paul Crosney, Esq., and subsequent meetings held thereafter.

Our Board of Trustees on April 1, 1973 authorized and approved the purchase of your premises at 551 Fort Washington Avenue together with all its appurtenances, equipment, organ, benches and all other personal property for the sum of \$375,000.00, to be payable as follows:

PLAN I

\$125,000.00 in cash upon closing  
\$250,000.00 by the giving of a purchase money mortgage for a ten-year period at 7% interest at 3% amortization.

PLAN II

\$135,000.00 cash to be paid upon closing  
\$240,000.00 by the giving of a purchase money mortgage for a ten-year period with interest at 6% at 2% amortization.

Either of the aforementioned plans is acceptable to us and has been approved by the Board, subject, of course, to an approval to be had by a special membership meeting of our Congregation to be called for that purpose, as required by the statutes and subject to court order, if required by statutes and/or by By-Laws, and subject, of course, to the execution of a formal agreement to be approved by our attorney.



- 2 -

We have instructed our attorney to forward this offer to you with a \$5,000.00 check indicating a good faith payment, to be held in escrow by your attorney, with the further proviso that pending the aforementioned conditions our architects, engineers or other persons designated shall have reasonable access to the premises for purposes of inspection and surveys.

Very truly yours,

---

President

---

First Vice President  
and Treasurer

# Hebrew Tabernacle of Washington Heights

605 WEST 161ST STREET • NEW YORK, N. Y. 10032

LORRAINE 8-8304

MAX HAMBURGH, PRESIDENT  
MRS. LEO MAIER, SECRETARY  
ROBERT L. LEHMAN, RABBI  
HENRY EHRENBURG, CANTOR

BRANCH RELIGIOUS SCHOOL  
270 SEAMAN AVENUE  
(CORNER 218TH STREET)  
NEW YORK, N. Y. 10034  
LORRAINE 8-8304

March 28, 1973

Dear Friends:

We are taking the unprecedented step of calling a full membership meeting of the Congregation on the shortest notice permitted under the By-laws.

A solution has suddenly offered itself which may insure the continued survival of our Congregation within the upper Manhattan area. Many of you have given serious thought and expressed anxieties about the difficulties arising from the present location of our Temple.

The purpose of the meeting being called for Sunday, April 8th, 1973 at 11:00 A.M. at the Temple is to present for your consideration and approval a plan to purchase the building at the northwest corner of Fort Washington Avenue and 185th Street. This location is convenient to many of our members; it is easily accessible and the area is one of the nicest residential sections in upper Manhattan.

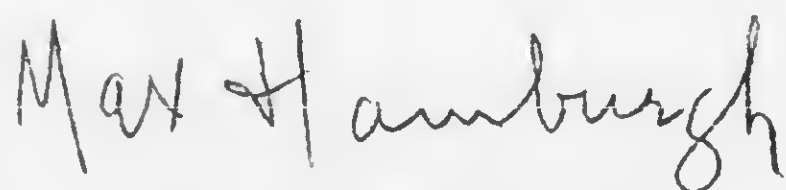
The building has served as a Church for the Christian Science Congregation of this area, and has now been offered to us for sale. A rather thorough inspection by the Rabbi, the Cantor, and all the Officers has convinced us that architecturally this building would be ideally suited for all our purposes.

At the same time, your Officers are now exploring the possibility of negotiating for the sale of our own building at the best possible terms we can obtain.

You will surely understand that the decisions that must be arrived at during the projected Congregational Meeting on April 8th, 1973 are of such vital and far-reaching consequences for the future well-being and survival of our Congregation, that your attendance is most urgently requested.

With best personal regards, we are

Sincerely yours,



MAX HAMBURGH  
President



JUSTIN WINTER  
1st Vice-President & Treasurer

Hebrew Tabernacle of Washington Heights  
605 WEST 161ST STREET • NEW YORK, N. Y. 10032  
LORRAINE 8-8304

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BRANCH RELIGIOUS SCHOOL  
270 SEAMAN AVENUE  
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LORRAINE 8-8304

NOTICE OF SPECIAL MEETING OF MEMBERSHIP OF HEBREW TABERNACLE OF  
WASHINGTON HEIGHTS TO BE HELD SUNDAY, APRIL 8, 1973, AT 11:00 A.M.  
IN THE PREMISES OF THE TEMPLE AT 605 WEST 161 STREET, NEW YORK, N.Y. 10032.

Please take notice that a Special Meeting of the Membership of the Hebrew Tabernacle will be held on April 8, 1973 at 11:00 A.M. for the following purposes:

- a. Discussion and approval of a plan to purchase the building at 551 Fort Washington Avenue, northwest corner of Fort Washington Avenue and 185th Street, presently used as a Christian Science Church, and the terms of payment.
- b. Discussion and authorization to sell the present premises of the Hebrew Tabernacle at 605 West 161 Street, New York, N.Y. 10032.
- c. Financial report and discussion of future financial affairs of the Congregation.
- d. Such other business as may be brought before the Meeting.

By Order of the Board of Trustees

*Max Hamburg*

Max Hamburg, President

Dated: New York  
March 28, 1973

IN VIEW OF THE GREAT IMPORTANCE OF THE AGENDA  
AND THE DECISIONS TO BE TAKEN, EVERY MEMBER OF  
THE CONGREGATION IS STRONGLY URGED TO ATTEND  
THIS MEETING.

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# Hebrew Tabernacle of Washington Heights

605 WEST 161ST STREET • NEW YORK, N. Y. 10032

LORRAINE 8-8304

MAX HAMBURGH, PRESIDENT  
MRS. LEO MAIER, SECRETARY  
ROBERT L. LEHMAN, RABBI  
HENRY EHRENBERG, CANTOR

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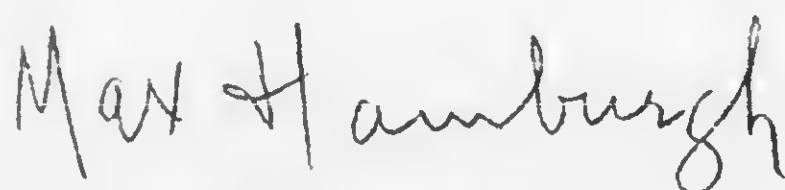
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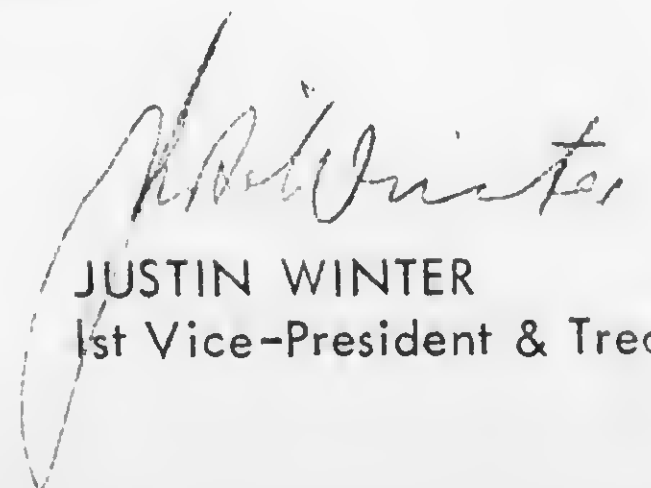
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With best personal regards, we are

Sincerely yours,



MAX HAMBURGH  
President



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1st Vice-President & Treasurer



**Hebrew Tabernacle of Washington Heights**  
605 WEST 161ST STREET • NEW YORK, N. Y. 10032  
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*Max Hamburg*

Max Hamburg, President

Dated: New York  
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THIS MEETING.

# HEBREW TABERNACLE CONGREGATION

ROBERT L. LEHMAN, RABBI    HENRY EHRENBERG, CANTOR

## RELIGIOUS SCHOOL

at 270 Seaman Ave., corner 218th Street

Our temple soon to be relocated at 551 Ft. Washington Ave.

LO 8-8304

## Registration on September 9th, 16th and 23rd

Instruction Will Begin September 16th

You may also pre-register your child by calling the above number.

Sunday School for: Classes 2 through 8

Hebrew School, Once Midweek

Bar and Bas Mitzvah Training

(Youth Group schedule on request)

### FEE STRUCTURE:

#### SUNDAY AND HEBREW INSTRUCTION:

\$68.00 per year for non-members

\$50.00 per year on a SINGLE MEMBERSHIP

\$45.00 per year on a DOUBLE MEMBERSHIP

(Double Membership is \$125.00 per year and includes

TWO FREE TICKETS for the High Holy Days)

#### BAR MITZVAH AND BAS MITZVAH INSTRUCTION:

\$150.00 for members and \$200 for non-members which INCLUDES:

Instruction, use of Temple facilities, use of Vestry

Temple Located at 605 West 161st Street  
soon to be relocated at 551 St. Washington Ave., at 185th Street

(A Liberal Congregation-affiliated with U.A.H.C.)

Services: Fridays at 8:15 P.M.; Saturdays at 10:15 A.M.

All Are Welcome

# **TEMPLE OF THE COVENANT**

612 WEST 180 STREET

THE OLDEST LIBERAL CONGREGATION IN  
WASHINGTON HEIGHTS, HAVING CELEBRATED  
ITS 60th YEAR.

## **SEATS NOW AVAILABLE FOR THE HIGH HOLY DAYS**

**SERVICES EVERY FRIDAY NIGHT AND  
SATURDAY MORNING, WITH RABBI,  
CANTOR & CHOIR**

- **SUNDAY SCHOOL**

- **HEBREW SCHOOL**

**(Register your children now)**

**Rabbi MEYER MACHLIS**

**Cantor ROBERT ABELSON**

**OFFICE HOURS: 12:30 to 4:30      PHONE: SW 5-2726**

# **FT. TRYON JEWISH CENTER**

524 Ft. Washington Ave.

SW 5-1391

RABBI J. GOLDBERG

CANTOR S. OCHS

## **HEBREW SCHOOL REGISTRATION GOING ON NOW**

- Hebrew School Twice A Week
- Boys & Girls 8 years and up

**PROGRESSIVE CURRICULUM.  
LICENSED TEACHERS.**

Please contact the office for further details.

State dog tag numbers.

Don Burriesci, the relief hero of causes of damage.

## **HEBREW TABERNACLE CONGREGATION**

Robert L. Lehman, Rabbi

Henry Ehrenberg, Cantor

### **RELIGIOUS SCHOOL**

at 270 SEAMAN AVE. (corner 218 St.)

LO. 8-8304

*Our Temple soon to be relocated at 551 Ft. Washington Ave.*

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**YOU MAY ALSO PRE-REGISTER YOUR CHILD BY CALLING LO. 8-8304**

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**ALL ARE WELCOME**



## Post Congregation Finds New Home

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The Hebrew Tabernacle Congregation, a 65-yr.-old community synagogue on W. 161 St., has recently taken title to a new building at 551 Ft. Washington Ave. at W. 185 St.

The building, a former Christian Science Church, has a large seating capacity, and is equipped with vestry for social and cultural events, an organ of national renown, and air conditioning, according to Rabbi Robert L. Lehman, spiritual leader of the congregation for 16 years.

Plans to modernize the new building are underway now, with a moving date set for early 1974. A full program of activities has been projected for the spring of 1974 including religious school, Bar Mitzvah training, youth groups, adult education, Sisterhood and Men's Club.

The neighborhood religious institution is designed to meet the needs of the Liberal Jewish population of Washington Heights, Inwood, Riverdale and New Jersey.

Cantor Henry Ehrenberg has been associated with the Congregation for more than 30 years. Dr. Max Hamburg is president, Justin Winter, vice-presi-

dent and treasurer.

For more information, call Miss Ingrid Schulhoff, office secretary, at LO 8-8304.

## Names Friedman To Health Post

Governor Rockefeller has appointed Jack Friedman, past director of the Ft. Tryon Nursing Home, to the new State Advisory Committee on Mental Health, it was announced last week.

Mr. Friedman, who is now president of the Metropolitan New York Nursing Home Association, was director of the local nursing home from 1968 to January, 1973. He now directs Friedwald House, a health facility in Rockland County.

The 10-member State committee, authorized by the 1972 Legislature, will advise Dr. Alan D. Miller, commissioner of mental hygiene, and the Mental Hygiene Council.

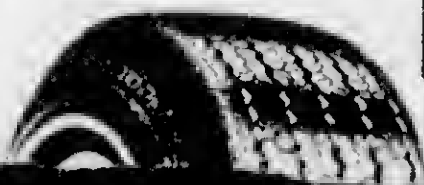
Mr. Friedman, a graduate of City College and Columbia University's School of Public Health, was administrator of the Crestwood Nursing Home in Mt. Vernon, N.Y., from 1959 to 1967.

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# 1974 ORIGINAL EQUIPMENT!



DOUBLE BELTED WHITEWALLS!  
SMALL CARS

# Hebrew Tabernacle Congregation Takes Title to New Building

The Hebrew Tabernacle Congregation, a Community Synagogue for more than 65 years formerly located at 161 St. has recently taken title to a new building at 551 Ft. Washington Ave., at 185 St. in Manhattan.

The building, a former Christian Science Church, is admirably suited for the purposes of the Hebrew Tabernacle, a spokesman said. It has a large seating capacity, a vestry for social and cultural events, a great organ of national renown, and will be air-conditioned as plans to modernize and improve the premises proceed.

A full program of activity has been projected for the Spring of 1974. Religious School, Bar Mitzvah training, Youth Group activities, Adult Education, Sisterhood and Men's Club are all in the plans for the future.

Rabbi Robert L. Lehman, spiritual leader of the Temple for 16 years, and Cantor Henry Ehrenberg, associated with the Congregation for over 30 years, serve the spiritual needs of the Hebrew Tabernacle. **R. PRESS**

## Hebrew Tabernacle kauft ein neues Haus

Die vor mehr als 65 Jahren gegründete Hebrew Tabernacle Congregation (601 W. 161 St.) hat das Gebäude 551 Fort Washington Avenue an der 185. Strasse in Manhattan erworben. Der Gemeinde stehen hier grössere Räume und eine besonders schöne Orgel zur Verfügung. Eine Klimaanlage wird eingebaut werden.

Im Frühjahr 1974 werden in den neuen Räumen eine Sonntagsschule, Bar Mitzvah-Kurse und Fortbildungskurse für Erwachsene eingerichtet. Weiterhin wird eine Schwesternschaft und ein Männer-Klub gegründet werden.

Als Rabbiner der Gemeinde fungiert Robert L. Lehmann; ihm zur Seite steht Kantor Henry Ehrenberg, der seit länger als 30 Jahren mit der Gemeinde verbunden ist.

Nähere Auskünfte erteilt Ingrid Schulhoff, Tel. LO 8-8304.

NEWS RELEASE

HEBREW TABERNACLE CONGREGATION

TAKES TITLE TO NEW BUILDING.

The HEBREW TABERNACLE CONGREGATION, a community synagogue for more than 65 years and formerly located at 161 Street has recently taken title of a new building at 551 FT. WASHINGTON AVE., at 185th Street in Manhattan.

The building, a former Christien Science Church, is admirably suited for the purposes of the HEBREW TABERNACLE. It has a large seating capacity, a lovely Vestry for social and cultural events, a great organ of national renown, and will be air-conditioned as plans to modernize and improve the premises proceed.

Of even greater importance is the fact that the HEBREW TABERNACLE CONGREGATION will once again take the place it has always occupied: that of a NEIGHBORHOOD RELIGIOUS INSTITUTION, open to the community for its needs and designed to meet specifically the needs of the LIBERAL JEWISH POPULATION of WASHINGTON HEIGHTS, INWOOD AND RIVERDALE, as well as its friends in the closer areas of NEW JERSEY.

A full program of activity has been projected for the Spring of 1974. Religious School, Bar Mitzvoh training, Youth Group activities, Adult Education, Sisterhood and Men's Club are all vitally involved in the plans for the future; the congregation invites all interested individuals to inquire concerning membership in the religious family of the HEBREW TABERNACLE. Please feel free to call Lorraine 8 - 8304.

Rabbi Robert L. Lehman, spiritual leader of the Temple for 16 years, and Cantor Henry Ehrenberg, associated with the congregation for over 30 years, serve the spiritual needs of the HEBREW TABERNACLE. Dr. Max Hamburg is President and Mr. Justin Winter serves as Vice-President and Treasurer. All of them, as well as the office personnel, are available to you for personal consultation on any matter relating to the religious needs of the community.

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TAKES TITLE TO NEW BUILDING.

Wn on line  
873-7400

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HEBREW TABERNACLE CONGREGATION

Robert L. Lehman, Rabbi

Henry Ehrenberg, Cantor

RELIGIOUS SCHOOL

at 270 Seaman Ave., corner 218th Street

Our Temple soon to be relocated at 551 Ft. Washington Avenue

LO 8-8304

REGISTRATION ON SEPTEMBER 9th, 16th and 23rd

Instruction will begin September 16th

You may also pre-register your child by calling the above number.

Sunday School for: Classes 2 through 8

Hebrew School, Once Midweek

Bar and Bas Mitzvah Training

(Youth Group schedule on request)

FEE STRUCTURE:

Sunday and Hebrew instruction:

\$68.00 per year for non-members

\$50.00 per year on a Single Membership

\$45.00 per year on a Double Membership

(Double Membership is \$125.00 per year and includes  
TWO FREE TICKETS for the High Holy Days)

Bar Mitzvah and Bas Mitzvah Instruction:

\$150.00 for members and \$200.00 for non-members which INCLUDES:  
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TEMPLE LOCATED at 605 West 161st Street,  
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(A LIBERAL CONGREGATION affiliated with U.A.H.C)

Services: Fridays at 8:15 P. M.; Saturdays at 10:15 A. M.

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ROBERT L. LEHMAN, RABBI

HENRY EHRENBERG, CANTOR

RELIGIOUS SCHOOL

at 270 Seaman Ave., corner 218th Street

LO 8-8304

**REGISTRATION & CLASSES**

CLASSES

**BEGIN OCT. 8th**

SEPT 16

Registration SUNDAY S.  
SEPT 9/16

You may also pre-register your child by calling the above number.

SUNDAY SCHOOL FOR: CLASSES 2 THROUGH 8

HEBREW SCHOOL, ONCE MIDWEEK

BAR AND BAS MITZVAH TRAINING

(Youth Group schedule on request)

## OUR AIMS:

**RELIGIOUS EDUCATION** is one of our major responsibilities. We are convinced that the quality of the religious education our children receive is the determining factor whether they become loyal and affirmative adult Jews, as well as sensitive human beings.

Through the school we wish to give our children a positive belief in God and in the religious tradition of Judaism as applicable to the modern world. Our youngsters should know that they belong to a larger Jewish community; that they are part of our House of Worship. Their association with us should prepare them for a fuller and more wholesome life. All sincerely motivated Jewish children are welcome to study and worship with us: at an older age they are encouraged to join our Youth movement.

## FEE STRUCTURE:

### SUNDAY AND HEBREW INSTRUCTION:

\$68.00 per year for non-members

\$50.00 per year on a **SINGLE MEMBERSHIP**

\$45.00 per year on a **DOUBLE MEMBERSHIP**

(Double Membership is ~~\$110.00~~ per year and includes

**TWO FREE TICKETS** for the High Holy Days)

### BAR MITZVAH AND BAS MITZVAH INSTRUCTION:

\$150 for members and \$200 for non-members which **INCLUDES:**

Instruction, use of Temple facilities, use of Vestry

### TEMPLE LOCATED AT

605 West 161st Street

(A Liberal Congregation-affiliated with U.A.H.C.)

**SERVICES: FRIDAYS at 8:15 P.M.; SATURDAYS at 10:15 A.M.**

**ALL ARE WELCOME**

SOON TO BE RELOCATED  
at 551 70. Wash.  
at 185 Sh.

Send to Mrs. Laura Taub  
7435 Boulevard East  
N. Bergen, N.J. 07047

46 copies  
July 8, 1974

leave space for heading  
~~Dear friends,~~

The second get-together of our YOUNG COUPLES group is scheduled for the end of this month, FRIDAY, JULY 26th. We will meet at 9 P.M., after the Service, in Rabbi Lehman's study.

Be sure to bring the children. Rabbi Lehman will ask the youngsters to come up on the pulpit to share the wine of the Kiddush. It will be a ~~xx~~ very special treat for them. BABY SITTERS SERVICE will be available.

The purpose of the get-together will be to plan our first major function in the Fall. Please be sure to attend and if at all possible, bring some of your friends. Let us know if you will attend so that we can prepare coffee and cake. RSVP to Joan Taub at 201-868-3626, or to the Temple office at LO 8 - 8304.

It will be good to see you on July 26th. We hope you will make every effort to be with us.

Send to Mrs. Larry Taub  
7435 Boulevard East  
N. Bergen, N.J. 07047

46 copies  
July 8, 1974

leave space for heading

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It will be good to see you on July 26th. We hope you will make every effort to be with us.



## OUTLINE OF MALCOLM STERN'S TENURE CONTRACT

1. Stern is elected for life subject to the following:
2. Salary plus 25% housing allowance, with increments to be discussed annually and to reflect, among other things, any additional duties and rise in cost of living.
3. Annual vacation of at least one month at times mutually agreeable.
4. CCAR to continue all pension and insurance benefits provided by Pension Board.
5. If he is disabled before retirement, CCAR will pay salary and housing until Disability Insurance takes over (6 months waiting period).
6. Stern may elect early retirement on one year's notice for good and compelling reasons, if approved by the Executive Board. He may retire at 65; must retire at 68, unless otherwise mutually agreed in writing; in any case, he must give at least one year's notice.
7. If he retires at 65, he shall receive a pension of 60% of average total annual payments of his last five years; or 50% of his highest payments, whichever is higher, less whatever is accrued in the pension plan.
8. In the event of pre-65 retirement, his pension percentage will be reduced 2% per annum for each 6-12 month period before his 65th birthday.
9. In the event of post-65 retirement, his pension percentage will increase 2% per year for each 6-12 month period he works after his 65th birthday.
10. His housing allowance will continue at the rate of his final year before retirement.
11. In the event of his death after 65, his widow, Louise, shall receive from the CCAR, 30% of the total annual payments due him, less any sums payable to her from the Rabbinical Pension Board, payable for life or until she remarries.
12. In the event of his death during a period of total disability, the terms of the preceding paragraph will apply to her.
13. Upon the deaths of both Stern and his wife, the CCAR shall have no further liability.
14. In figuring salary and housing adjustments each year, the "Consumer Price Index-U. S. Average-'All Items'", published by the U. S. Dept. of Labor, Bureau of Statistics, shall be consulted each December for the percentage of each year's increase, unless the CCAR voluntarily increases his salary plus housing in comparable amounts.
15. In retirement, similar guides to cost of living shall be used to adjust payments to Stern and his wife.

(over)



16. During Stern's active years, CCAR may notify Stern that because of mental incapacity to perform his duties it elects to retire him. Stern will have 30 days to request any arbitration of this and to designate a physician to represent him. CCAR will then have ten days to select a physician, and the two doctors will select a third who shall have final adjudication of Stern's capacity to serve. During this negotiation, Stern may be suspended from his duties - with full pay - until determination has been made. If Stern fails to request arbitration, then he shall be retired with full benefits 30 days after the CCAR serves notice to him.

17. CCAR and Stern acknowledge that life tenure was approved by both the Executive Board (March 29-31, 1971) and the plenum convention (St. Louis, June 24, 1971). The terms of this agreement were approved by the Executive Board on March 20, 1973.

18. This agreement applies only to Stern and may not be pledged, hypothecated, or assigned by him. It is subject to the laws of the State of New York, and shall inure to his wife's benefit wherever applicable.

Hebrew Tabernacle of Washington Heights

605 WEST 161ST STREET • NEW YORK, N. Y. 10032

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI

November 6, 1972

Dear Friends:

Due to the fact that our Congregational Family is so scattered, the possibility of our seeing each other on a more personal level becomes ever more remote. We want to reverse this trend. Since it is often not possible for you to come to us, we would like to come to you.

Our plan is to meet all of our New Jersey congregants on Monday, December 4th, at 8:15 P.M. The place of meeting, centrally located, will be decided later and you will be informed. Since it is the week of Chanukah, we will also take the opportunity of this get-together to light candles, sing a few songs, renew old acquaintances, and hopefully join you closer to our Synagogue.

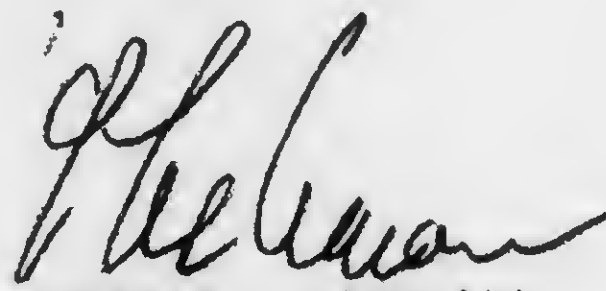
We hope you can attend. Feel free to bring the children and your friends. Please respond on the enclosed card by November 17th, so that we can properly prepare.

With all good wishes to you and yours, we are

Sincerely yours,



HENRY EHRENBURG  
Cantor



ROBERT L. LEHMAN  
Rabbi

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January 29, 1990

TO: MR. CHARLES BLEIBERG

FROM: SHEILA KLEIN

According to the revised "Constitution of the Hebrew Tabernacle" (1981), the following is a list of the Standing Committees: \*

1. Budget Committee and Finance Committee (This is listed as one in the Constitution but, in actuality we have two committees.)
2. Ritual Committee
3. Cemetery Committee
4. House Committee
5. Membership Committee
6. Religious School Committee
7. Seating Committee
8. Usher's Committee

\* Article VII Standing Committees a) Listing

- b) "The size and membership of each committee shall be determined by the President subject to any specific provision set forth in Sections 2 and 3 of this Article VII."

Attached, you will find current listings of each committee, plus any additional committees which have been appointed.

You are supposed to reappoint or appoint each committee member for your new administration and under the Constitution, each committee should meet formally at least once a year. (This has not always been kept up and as far as some committees are concerned, they were last appointed 2 administrations ago so some "members" may not actually even realize they are on that committee.

To help you out, I am putting the rules for the individual committee as prescribed in the Constitution, on the top of each individual list.

According to the Constitution, you, as President, are a member (Ex-Officio) of every committee except the Nominating Committee.

In Addition to the above "standing committees" there are also the following committees:

- Calendar Committee
- Executive Committee
- Heating Committee
- Legacy Committee
- Management Committee
- Nominating Committee (prescribed in Constitution)
- Program Committee
- Raffle Committee
- Committee on Youth

Defunct Committees:

- Concert Committee (used when we had name artists for a benefit)
- Constitution Committee (disbanded after Constitution revised 1981)
- Day Care Committee (1982-83) (Was unable to find a place to set up Day Care Center)
- Organ Fund Committee (Appointed 1986- completed job 1987)



## BUDGET COMMITTEE

ALTHOUGH THE CONSTITUTION SPECIFIES A "BUDGET AND FINANCE COMMITTEE", ON DECEMBER 15, 1986 , MR. KOHLMANN APPOINTED A SEPARATE BUDGET COMMITTEE TO PREPARE FOR THE FINANCE COMMITTEE MEETING.

ACCORDING THE THE CONSTITUTION, THE BUDGET AND FINANCE COMMITTEE SHALL:

- "a) consist of the Treasurer, as chairman, the Associate Treasurer, two members of the Board of Trustees appointed by the President and the immediate past Treasurer, if he is able to serve.
- b) The committee shall
  1. Prepare and recommend to the Board an annual budget
  2. Evaluate new means of raising revenues
  3. Advise on investments of funds.

Committee members as of 1986

Mrs. Gertrude Maier (then Treasurer)  
Mr. Charles Cooper (then Associate Treasurer)  
Mr. Paul Ganzman  
Mr. Gunther Baumblatt  
Mr. Richard Feist (former Treasurer)  
Mr. Paul A. Kohlmann

1989-90

I believe that:

Charles Cooper was not on the sep. Budget Committee  
Elsa Katz was added as Associate Treasurer  
Charles Bleiberg was added as new President to be  
Norman Eisner  
and Harold Neumann were added as Vice Presidents.  
Mr. Kurt Schloss and Mr. Ernest W. Stein  
Certainly, for future reference, this committee needs to be firmed up.

## CALENDAR COMMITTEE

(NOT PRESCRIBED IN THE CONSTITUTION BUT A VERY IMPORTANT COMMITTEE THAT MEETS EACH YEAR, IN MAY, TO SET UP THE SOCIAL AND RELIGIOUS CALENDAR FOR THE YEAR [SEPTEMBER - AUGUST])

### COMMITTEE MEMBERS

President of Congregation

Treasurer

Associate Treasurer

Secretary

Rabbi

Cantor

Office Staff.....Sheila Klein

Sisterhood.....Mrs. Reny Smerka President  
Mrs. Gusti Abraham  
Mrs. Eva B. Feist  
Mrs. Traude Hamburg  
Mrs. Ellinor Stein  
Mrs. Felice Kalfus

Men's Club.....Mr. Richard Ehrenreich  
Mr. Karl Muetz  
Mr. Norman Eisner  
Mr. Peter Brandt

Parnets' Association.....Mrs. Sonya Hartog  
Mrs. Ruth Wertheimer  
Committee Members if they so desire

Young Adults Group & Youth Group.....Ms. Michal Shekel (?)  
Mr. Charles Friedman

Exercise Class.....Mrs. Rita Hamburg

Chavurah Group.....Mr. Mark Hamburg

## CEMETERY COMMITTEE

ACCORDING TO THE REVISED CONSTITUTION, THE CEMETERY COMMITTEE SHALL:

- "a) Set charges for burial space, subject to the approval of the Board of Trustees,
- b) Issue permits for burial and arrange for maintenance and for perpetual care.
- c) Establish regulations for the landscaping of lots and other space in the cemetery and for the erection of monuments.
- d) Render an annual report to the Board of Trustees
- e) Administer such funds as are set aside by the Board of Trustees to maintain the cemetery.

In actuality, "b" is handled by our office as far as permits are concerned and we do not handle anything to do with perpetual care. Perpetual care is handled by the family or the estate lawyer.

The last Cemetery Committee was appointed in 1983 with the exception of the chairman. (Mr. Ernst Grumbacher was chairman but he resigned because of poor health)

### Committee Members (1983)

Mr. Norman Eisner, Chairman  
Mr. Karl Muetz, Co-Chairman  
Rabbi Robert L. Lehman  
Cantor  
Mrs. Ella Maier  
Mrs. Gertrude Maier  
Mr. Ernest Zweig  
Ms. Vera Oppenheim (no longer works here)  
Mrs. Sheila Klein

ESTABLISHED 2/90

NEW CONSTITUTION COMMITTEE

MR. CHARLES BLEIBERG, CHAIRMAN

/ Mr. Richard Feist.....	116 Pinehurst Ave.....	795-4442	
	N.Y., N.Y. 10033		
✓ Mr. Mark S. Hamburg.....		568-5589	867-0910
	200 Cabrini Blvd.		
	New York, New York 10033		
/ Mr. Ernest Hartog.....	116 Pinehurst Ave.	927-6542	201-625-0200
	New York, New York 10033		
~ Mr. Paul A. Kohlmann....	2465 Palisade Ave.	884-8435	575-5900
	Bronx, N.Y. 10463		
✓ Ms. Susan Kohlmann.....	750 Columbus Ave. APT. 5W	662-1052	858-1707
	N.Y., N.Y. 10025		
✓ Mr. Kurt Schloss.....	3901 Independence Avenue	796-9590	
	Riverdale, N.Y. 10463		
Mr. Ernest W. Stein....	555 North Avenue 24V	201-944-3794	
	Ft. Lee, New Jersey 07024		

# FINANCE COMMITTEE

IN THE CONSTITUTION, THE FINANCE AND BUDGET COMMITTEE ARE ONE BUT LATELY, THEY HAVE BECOME TWO SEPARATE COMMITTEES- FOR THE SPECIFICS OF THE CONSTITUTION, PLEASE SEE BUDGET COMMITTEE LIST.

Finance Committee Membership as of 1989

Mr. Gunther Baumblatt, Chairman

Mrs. Elsa F. Katz

Mr. Richard Feist

Mr. Paul Ganzman

Mr. Charles Cooper

Mr. Nathan Maier

Mr. Harry Frolich

Mr. Charles Bleiberg

Mrs. Gertrude Maier

Mr. Paul A. / Kohlmann (Ex Officio)

Harold Neumann

Norman Eisner

Ernest Stein

Ernest Hartog

Kurt Schloss

*attended  
meeting 1/24/90*



# FINANCE COMMITTEE

IN THE CONSTITUTION, THE FINANCE AND BUDGET COMMITTEE ARE ONE BUT LATELY, THEY HAVE BECOME TWO SEPARATE COMMITTEES- FOR THE SPECIFICS OF THE CONSTITUTION, PLEASE SEE BUDGET COMMITTEE LIST.

Finance Committee Membership as of 1989

Mr. Gunther Baumbblatt, Chairman  
Mrs. Elsa F. Katz  
Mr. Richard Feist  
Mr. Paul Ganzman  
Mr. Charles Cooper  
Mr. Nathan Maier  
Mr. Harry Frolich  
Mr. Charles Bleiberg  
Mrs. Gertrude Maier  
Mr. Paul A. / Kohlmann (Ex Officio)

Harold Neumann  
Norman Eisner  
Ernest Stein  
Ernest Hartog  
Kurt Schloss

} attended  
meeting 1/24/90

*SENIOR ADVISORY*  
*BD*  
EXECUTIVE COMMITTEE

ALTHOUGH NOT SPECIFIED IN THE CONSTITUTION, THE EXECUTIVE COMMITTEE HAS BEEN A STANDING COMMITTEE SINCE I HAVE BEEN HERE (1976). HOWEVER, SOMEWHERE ALONG THE WAY, THE EXECUTIVE COMMITTEE, THE FINANCE COMMITTEE AND THE BUDGET COMMITTEE SEEMED TO HAVE BECOME INTERTWINED ESPECIALLY THE FIRST TWO. IT WILL BE IMPORTANT TO SEPARATE THESE OR DISBAND ONE OF THEM.

Executive Committee Membership

Last list drawn up June 1989

/ Mr. Gunther Baumbblatt  
✓ Mr. Charles Bleiberg  
~~Mr. Charles Cooper~~  
✓ Mr. Richard Feist  
Mr. Harry Frolich  
Mr. Paul Ganzman  
Mr. Ernest Hartog  
Dr. Max Hamburg (deceased)  
Mr. Norman Eisner  
~~Mr. Gunter Hirschfeld~~  
Mrs. Elsa Katz  
Mr. Paul A. Kohlmann  
Mrs. Gertrude Maier  
Mr. Nathan Maier  
Mr. Harold Neumann  
Mr. Kurt Schloss  
Mr. Ernest W. Stein  
Mrs. Gertrude Maier  
~~MRS. JEAN TAUB~~  
Add only with the President's Approval  
Rabbi  
Cantor  
Cantor Emeritus

— add Wm. Altschuler as of 2/20/90

2/20/90 CMB

Inc. Wm Altschuler in all meetings  
all current officers  
all past presidents  
Paul Ganzman  
Harry Frolich

HEATING COMMITTEE

NOT LISTED IN CONSTITUTION BUT FORMED IN 1988

Committee members

Mr. Ernest Hartog, Chairman  
Mr. Charles Bleiberg  
Mr. Richard Ehrenreich  
Mr. Norman Eisner  
Mr. Gunter Hirshfield  
Mr. Paul A. Kohlmann  
Mr. Harold Neumann

## HOUSE COMMITTEE

THIS IS ONE OF THE STANDING COMMITTEES AS LISTED IN THE CONSTITUTION WHICH SAYS "THE HOUSE COMMITTEE SHALL PERIODICALLY INSPECT THE BUILDING AND ALL ITS FACILITIES AND RECOMMEND TO THE PRESIDENT ALL NECESSARY REPAIRS AND MEANS TO MAINTAIN THE BUILDING AND ALL THE PROPERTIES HOUSED THEREIN IN PROPER AND SAFE CONDITION.

EMERGENCY EXPENDITURES, RECOMMENDED BY THE BUILDING COMMITTEE CAN BE MADE BY ANY OFFICER IN CASE OF THE UNAVAILABILITY OF BOTH THE PRESIDENT AND THE DESIGNATED ACTING PRESIDENT"

THIS COMMITTEE, IS SOMETIMES REFERRED TO AS THE "BUILDING COMMITTEE" EVEN IN THE CONSTITUTION.

Recently, there have been hard feelings because old time "House Committee Members" were not called to meetings. Again, there is a lack of communication and some of these standing committees do not call the compulsory once a year meeting of all their members.

### House Committee Members (June 1983 list)

Mr. Norman Eisner, Chairman  
Mr. Gunther Baumblatt  
Mrs. Eva B. Feist  
Mrs. Traude Hamburg  
Mr. Ernest Hartog  
Mr. Gerald Hirsch  
Mr. Ernest W. Stein  
Mr. Ernest Zweig  
Mr. Charles Cooper  
Mr. Ernest Hartog (added)  
Mr. Paul A. Kohlmann (added)  
Mrs. Elsa F. Katz (added)  
Mr. Richard Ehrenreich (added)  
Mr. Justin Winter (deceased)

Est. 2/90

COMMITTEE ON THE PRODUCTION OF INCOME

MR. BILL ALTSCHULER, CHAIRMAN

MR. PETER KOHLMANN

MR. CHARLES M. BLEIBERG



# LEGACY COMMITTEE

NOT A STANDING COMMITTEE BUT APPOINTED IN 1983; HAS NOT MET FORMALLY FOR YEARS  
BUT STILL REPORTS AT CONGREGATIONAL MEETINGS.

Committee Members as of 1983

Mr. Paul Ganzman, Chairman ( still active but does not have meetings)

Rabbi Lehman

Dr. Max Hamburg, (deceased)

Mr. Justin Winter (deceased)

Mr. Richard Feist

Mr. Harry Frolich

Mr. Mark S. Hamburg

Mr. Nathan Maier

Mr. Kurt J. Schloss

Mr. Ernest Hartog (Ex Officio as President)

MANAGEMENT COMMITTEE

THIS IS NOT A STANDING COMMITTEE AND WAS APPOINTED IN 1983 - IF YOU WISH TO "REVIVE" IT, PLEASE FIND OUT FROM PAUL KOHLMANN OR ERENST HARTOG, WHAT THIS COMMITTEE WAS APPOINTED TO DO.

Management Committee as appointed June 1983

Mr. Harry Frolich, Chairman

Mr. Paul A. Kohlmann

Mr. Kurt J. Schloss

Mr. Ernest Hartog (Ex-Officio as President)

MEMBERSHIP COMMITTEE (July 1991)

Mrs. Joan Taub, Chairperson

Mr. William Altschuler

Mr. Mark Hamburg

Mr. Lloyd Hartog

Mr. Peter Kohlmann

Mr. Fred Westheimer

Mrs. Sonya Hartog

Dr. Eric Stoerger

Mrs. Emily Watson

Mr. Paul Kohlmann

Mr. Gunther Baumblatt

Mr. Charles Bleiberg

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

(212) 568-8304

DR. ROBERT L. LEHMAN, RABBI  
ROBERT M. BLOCH, CANTOR  
HENRY EHRENBURG, CANTOR EMERITUS

*Religious School on Premises*

CHARLES M. BLEIBERG, PRESIDENT  
MRS. ELSA F. KATZ, TREASURER  
MRS. GERTRUDE MAIER, SECRETARY

July 29, 1991

To: ALL MEMBERS OF THE MEMBERSHIP COMMITTEE

From: JOAN TAUB, CHAIRPERSON

Dear Membership Committee Member:

I'm sorry to interrupt your summer but----

There will be a meeting of the MEMBERSHIP COMMITTEE on:

TUESDAY EVENING  
AUGUST 13th  
AT 7:30 P.M.  
IN THE SOCIAL HALL

Please come with all your many creative ideas for increasing membership at the Temple.

I look forward to seeing you. If you cannot attend, please contact the Temple office.

Sincerely,

JOAN TAUB  
Chairperson

r

~~Dear Evelyn~~ — Please send out the following letter to the people listed below. I checked the date with Charles. Thank you! Jt

Dear Membership Committee Member:

I'm sorry to interrupt your summer but —

There will be a meeting of the Membership Committee on Tuesday, August 13 at 7:30 p.m.

Please come with all your many creative ideas for increasing membership at the Temple.

I look forward to seeing you. If you cannot attend, please contact the Temple office.

Sincerely,  
Joan Taul  
Chairman

Send to:

Bill Atschuler  
Mark Hamburg  
Lloyd Hartog  
Peter Kohlmann  
Fred Westheimer  
Sonya Hartog  
Eric Stoerger  
Emily Watson

Rud Kohlmann  
Gunter Baumblatt  
Charles Bleiberg



MEMBERSHIP COMMITTEE

A STANDING COMMITTEE AS LISTED IN THE CONSTITUTION. "THE MEMBERSHIP COMMITTEE SHALL PLAN AND SUPERVISE PROGRAMS FOR OBTAINING NEW MEMBERS FOR THE CONGREGATION."

MEMBERSHIP COMMITTEE (June 1983)

Dr. Eric Stoerger, Chairman (still active but does not call meetings)  
Mrs. Gusti Abraham  
Mr. William Altschuler  
Mrs. Elsa Bauml  
Mrs. Rita Hamburg  
Mr. Paul A. Kohlmann  
Mr. Fred Oppenheimer  
Mr. Mordecai Rosenfeld  
Mrs. Dorrit Rosenstein (deceased)  
Mrs. Reny Smerka  
Mrs. Ellinor Stein  
Dr. Ruth Westheimer  
Rabbi Lehman (Ex Officio)  
Mr. Ernest Hartog (Ex Officio as President)

## NOMINATING COMMITTEE

THIS IS A STANDING COMMITTEE AS LISTED IN THE CONSTITUTION BUT DIFFERS FROM ALL OTHER COMMITTEES IN THAT

THE PRESIDENT IS NOT AN EX OFFICIO MEMBER OF THE NOMINATING COMMITTEE  
THE COMMITTEE IS NEWLY APPOINTED EACH YEAR BY THE PRESIDENT  
EXACT STIPULATION AS TO THE COMPOSITION OF THIS COMMITTEE ARE LISTED IN THE CONSTITUTION AS FOLLOWS:

"ARTICLE IX NOMINATIONS FOR OFFICERS AND BOARD OF TRUSTEES -  
APPOINTMENT, COMPOSITION AND DUTIES OF NOMINATING COMMITTEE  
NOMINATIONS OF OFFICERS AND TRUSTEES SHALL BE MADE BY A NOMINATING COMMITTEE  
APPOINTED BY THE PRESIDENT WITH THE CONSENT OF THE BOARD OF TRUSTEES TWO MONTHS  
BEFORE THE CONGREGATIONAL MEETING. THE NOMINATING COMMITTEE SHALL CONSIST OF  
TWO MEMBERS OF THE BOARD OF TRUSTEES WHOSE TERMS OF OFFICE DO NOT EXPIRE AT THE

NEXT ENSUING ELECTION  
TWO MEMBERS OF THE CONSTITUTION AT LARGE  
ONE MEMBER EACH REPRESENTING EACH OF THE AFFILIATE WHO MUST ALSO BE A MEMBER OF THE  
CONGREGATION.

### Members of the 1989-90 Membership Committee

Mr. Ernest Hartog, Chairman  
Mrs. Felice Kalfus  
Mr. Mark Hamburg  
Mr. Joseph Hirsch  
Mr. ERwin Fuss  
Mr. Alexander Rothschild  
Mr. Paul A. Kohlmann

Actually, criteria as specified should be met more carefully.

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Members of the 1989-90 Membership Committee

Mr. Ernest Hartog, Chairman  
Mrs. Felice Kalfus  
Mr. Mark Hamburg  
Mr. Joseph Hirsch  
Mr. ERwin Fuss  
Mr. Alexander Rothschild  
Mr. Paul A. Kohlmann

Actually, criteria as specified should be met more carefully.

PROGRAM COMMITTEE

NOT A STANDING COMMITTEE BUT WAS ACTIVE EARLY 1980'S NO LONGER MEETS.

Program Committee June 1983

Mr. Mark Hamburg, Chairman  
Rabbi Lehman  
Mr. Eresnt Hartog  
Mr. Charles Friedman  
Mr. John Frolich  
Mrs. Rita Hamburg  
Mr. Steven Wittner

RAFFLE COMMITTEE

NOT A STANDING COMMITTEE BUT ACTIVE AS FAR AS FUND RAISING EACH YEAR.

Raffle Committee 1990

Mrs. Erika Kramme, Chairperson  
Mrs. Liesel Hirsch Co Chairperson



## RITUAL COMMITTEE

THIS IS ONE OF THE STANDING COMMITTEES LISTED IN THE CONSTITUTION WHICH STATES THAT THE RITUAL COMMITTEE SHALL "a) BE appointed by the President in consultation with the Rabbi. There shall be two Co-Chairpersons - the Rabbi and a member of the congregation at large. The membership shall include the Cantor, the emeritus clergy and (8) eight members appointed by the President from the congregation at large.  
b) Care for all sacred and ritual properties of the Synagogue.  
c) From time to time, consider and report to the Board of Trustees any change in the Ritual or mode of worship.

### Ritual Committee list as of 1989

Rabbi Robert L. Lehman, Co-Chairman  
Mr. Rudolph Steinhardt, Co-Chairman  
Mrs. Elsa Bauml  
Cantor Henry Ehrenberg  
Cantor robert Bloch  
Mr. Ernst Grumbacher  
Mrs. Traude Hamburg  
Mr. Karl Jacobs  
Mr. Paul A. Kohlmann  
Mr. Nathan Maier  
Mr. Karl Muetz  
Mr. Harold Neumann  
Mr. Kurt J. Schloss  
Mr. Irving Schuster  
Mr. Ernest W. Stein  
Mr. Simon Wieser  
Mrs. Joan Taub  
Mr. Ernest Hartog  
Mr. Henry Wolf

SCHOOL COMMITTEE

THIS IS A STANDING COMMITTEE AND ACCORDING TO THE CONSTITUTION IT "SHALL ASSIST THE RABBI AND CANTOR IN ADMINISTRATION OF THE RELIGIOUS AND HEBREW SCHOOLS."

School Committee 1989

Rabbi Robert Lehman  
Cantor Robert M. Bloch  
Mr. Gunther Baumblatt  
Mrs. Elsa Katz  
Mrs. Laura Altschuler  
Mrs. Sonya Hartog  
Mr. Paul Kohlmann  
Mr. Charles Bleiberg  
Mrs. Ursula Kohlmann  
Mrs. Gertrude Maier  
Mrs. Sheila Klein  
Mrs. Traude Hamburg  
Mrs. Lilli Friedman  
Mr. Charles Friedman

SEATING COMMITTEE

This is a standing committee as specified in the Constitution "The Seating Committee shall prepare seating arrangements in the sanctuaries and direct the preparation and distribution of tickets for the High Holy Day Services."

SEATING COMMITTEE

MRS. GERTRUDE MAIER  
MRS. MARGOT REIS

PRESIDENT AS EX-OFFICIO.

## USHERS COMMITTEE

THIS IS A STANDING COMMITTEE AS LISTED IN THE CONSTITUTION "THE USHERS COMMITTEE SHALL SEE TO IT THAT DECORUM IS MAINTAINED DURING THE SERVICES AND GIVE COMFORT AND AID TO CONGREGANTS DURING EMERGENCIES."

Ushers Committee list as of 1989

Mr. Alex Rothschild, Chairman

new list needed each year.

COMMITTEE ON YOUTH FORMULATED 1988

THIS IS NOT A STANDING COMMITTEE.

Committee as of March 1988

Mr. Charles Bleiberg, Chairman  
Mr. Bill Altschuler  
Cnator Henry Ehrenberg  
Mrs. Lilli Friedman  
Mr. Mark Hamburg  
Mrs. Sonya Hartog  
Mr. Paul A. Kohlmann  
Mr. Kurt Schloss  
Ms. Michal Shekel  
Dr. Eric Stoerger



# *Hebrew Tabernacle of Washington Heights*

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

(212) 568-8304

DR. ROBERT L. LEHMAN, RABBI  
ROBERT M. BLOCH, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

CHARLES M. BLEIBERG, PRESIDENT  
MRS. ELSA F. KATZ, TREASURER  
MRS. GERTRUDE MAIER, SECRETARY

February 20, 1990

TO: ALL MEMBERS OF THE BOARD OF TRUSTEES

FROM: CHARLES M. BLEIBERG, PRESIDENT

There will be a meeting of the Board of Trustees on:

**TUESDAY EVENING,  
MARCH 6TH,  
AT 7:30 P.M.,  
IN THE SOCIAL HALL.**

Since we have several matters of importance to discuss, I hope that you will make every effort to attend.

Thank you for your cooperation, and best regards.

C.M.B.

# Hebrew Tabernacle of Washington Heights

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(212) 568-8304

DR. ROBERT L. LEHMAN, RABBI  
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*Religious School on Premises*

CHARLES M. BLEIBERG, PRESIDENT  
MRS. ELSA F. KATZ, TREASURER  
MRS. GERTRUDE MAIER, SECRETARY

February 20, 1990

TO: ALL MEMBERS OF THE EXECUTIVE (SENIOR ADVISORY) COMMITTEE

FROM: CHARLES M. BLEIBERG, PRESIDENT

There will be an important meeting of the Executive (Senior Advisory) Committee on:

TUESDAY EVENING,  
FEBRUARY 27TH,  
AT 7:30 P.M.,  
IN OUR SOCIAL HALL.

I hope you will make every effort to attend, since we have several urgent matters to discuss.

Best regards.

C.M.B.

AR 25598

2/31

COVENANT TEMPLE MERGE 1980-1981

ARCHIVES

Covenant Temple Merged with  
Hebrew Tabernacle

Froth. P.A. KOHLMANN

7/29/8

E. HARTOG

✓ R. L. LEHMAN

TO:

Here is the draft I prepared

☒ For your information

Does it meet  
with your  
approval

☐ Please handle directly

☐ Please return to undersigned

☒ Let's discuss - Call me -

790-5624

☐ For your files

☐ Returning

Regards,

Paul

DRAFT

Dear Fellow Congregant of the Hebrew Tabernacle,

We are delighted - It has actually happened - - You, our friend and neighbor from ~~the former~~ Temple of the Covenant, have now joined us officially !

As chairman of the Membership Committee it gives me great pleasure to welcome you - to invite you - to urge you to take active part in every facet of religious, educational, cultural and social activity enjoyed by the membership of your Hebrew Tabernacle. ~~I~~ I know that many of you are already familiar with our inspired religious services conducted by Rabbi Lehman and Cantor Herman. ~~I am convinced that~~ Your regular attendance ~~has been a source of joy to us. We hope that you~~

~~and~~ participation will continue to give you meaningful satisfaction.

~~I~~ As a neighbor in this Upper Manhattan area you will also have heard of our famous SISTERHOOD ~~led by / which was~~ ~~under the leadership of~~ Mrs. Elsa Katz. ~~#1~~

This affiliate group prides itself not only ~~in~~ meritorious service to the Congregation but also in exuding ~~with~~ warmth and sociability for everyone. ~~Active participation will be an enlightening experience for you ladies.~~ ~~#2~~

~~I~~ Dr. Ernest Marso, President of our MEN'S Club, conveys that as you join the ranks of our MEN'S Club, you will have much pleasure in sharing ~~the~~ manifold activities, ~~which our Men's Club is planning~~ ~~throughout the year. discussion, Adult Ed, breakfasts, etc. #2~~

~~I~~ Our congregational family embraces you with open arms and wants you to feel comfortable and at home with us. ~~We also have a Ynr Ad. Ythorp for the younger members of yr family.~~ We want you to join

enthusiastically in our forthcoming celebration of our 75th Jubilee Year which ~~is~~ ~~also~~ ~~marks~~ Rabbi Lehman's 25th Anniversary.

~~I~~ As you associate yourself with us we look to you for your counsel and constructive criticism where needed, strengthening our mutual efforts to maintain a viable Hebrew Tabernacle for the benefit of the entire congregational family. ~~area.~~



Please feel free to contact any one of us should you want information and assistance especially during the initial transition period. Again, welcome and best personal greeting and regards.

Sincerely,

RLL Study, Temple Office: 568  
 EH: gks - 927 -  
 RF: lrs - 545 -

Paul A. Kohlmann  
 Chairman  
 Membership Committee  
 # . . .

Seating for the High Holidays will be assigned in the near future and every effort will be made to accommodate you in the best possible way.

Some of our members have volunteered to answer your <sup>personal</sup> ~~questions~~ questions. ~~and~~ They will be manning <sup>a</sup> special telephone at 568-8575 on Mondays, Tuesdays and Thursdays between 10 AM and 1 PM and on <sup>Wednesdays</sup> ~~Thursdays~~ between 10 AM and noon. Feel free to call them, ~~throughout~~ They will be available throughout the ~~whole month of May~~ months of May & June.

May 15  
Letter  
May 18

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

Dear Fellow Congregant of the Hebrew Tabernacle,

We are delighted - it has actually happened - - You, our friend and neighbor from the Temple of the Covenant, have now joined us officially!

As chairman of the Membership Committee, it gives me great pleasure to welcome you - to invite you - to urge you to take active part in every facet of religious, educational, cultural and social activities enjoyed by the membership of your Hebrew Tabernacle.

I know that many of you are already familiar with our inspired religious services conducted by Rabbi Lehman and Cantor Herman. I am convinced that your regular attendance and participation will continue to give you satisfaction.

As a neighbor in this Upper Manhattan area, you will also have heard of our famous SISTERHOOD led by Mrs. Elsa Katz. This affiliate group prides itself not only in meritorious service to the Congregation but also in exuding warmth and sociability for everyone.

Dr. Ernest Marso, President of our MEN'S CLUB, conveys that as you join the ranks of our Men's Club, you will have much pleasure in sharing its manifold activities.

Our congregational family embraces you with open arms and wants you to feel comfortable and at home with us. We also have a Young Adult Group and Youth Group for the younger members of your family. We want you to join enthusiastically in our forthcoming celebration of our 75th Jubilee year which also marks Rabbi Lehman's 25th Anniversary.

Seating for the High Holidays will be assigned in the near future and every effort will be made to accommodate you in the best possible way.

Some of our members have volunteered to answer your personal questions. They will be manning a special telephone at 568-8575 on Mondays, Tuesdays and Thursdays between 10 A. M. and 1 P.M. and on Wednesdays between 10 A.M. and noon. Feel free to call them; they will be available throughout the months of May and June.

As you associate yourself with us, we look to you for your counsel and constructive criticism where needed, strengthening our mutual efforts to maintain a viable Hebrew Tabernacle for the benefit of the entire congregational family and our area.

Please feel free to contact any one of us should you want information and assistance especially during the initial transition period. Again, welcome and best personal greetings and regards.

Sincerely yours,

*Paul A. Kohlmann*

PAUL A KOHLMANN

Vice President and

Chairman, Membership Committee  
884-8435 (evenings)

Rabbi Lehman: Study & Temple: 568-8304

Ernest Hartog: (evenings) 927-6542

Richard Feist: (evenings) 795-4442

# Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

DR. ROBERT L. LEHMAN, RABBI  
FREDERICK C. HERMAN, CANTOR  
HENRY EHRENBERG, CANTOR EMERITUS

*Religious School on Premises*

ERNEST HARTOG, PRESIDENT  
RICHARD FEIST, TREASURER  
MRS. LEO MAIER, SECRETARY

It gives me great pleasure to welcome you to our congregational family and to tell you that we are delighted to have you share in our religious and social life. I want you to know that we will spare no effort to make you feel comfortable and very much at home in your new environment. Congregations have a way of developing unique characteristics and, therefore, changing affiliations entails some form of adjustment. But note, that we are prepared to make this transition period for you as short and painless as possible. If you have any questions or personal concerns, problems or needs that you wish to share with someone, our clergy, officers, board members and affiliates will be available and happy to help you in every possible manner. Together, we can surmount most hardships. And remember, my door is always open.

Factually, your membership dues and mortgage fund obligations have been fulfilled for the years 1981 and 1982. Prayer Books for the High Holidays will be supplied to you before the holidays. Other pertinent information, prepared by our Membership Committee Chairman, Paul Kohlmann, is enclosed.

I fervently hope that you will be very happy in your new religious home and that we can share many simchas together as one large family.

Rabbi Lehman, Cantor Herman and all the officials join me in these sentiments. Wishing you well and best personal regards,

Sincerely yours,



ERNEST HARTOG  
President

EH/sk



*Special  
Meeting  
Temple of  
Covenant*

December 24, 1980

Mr. Fritz K. Wurzel  
90 Gold Street  
New York, New York 10038

Re: Joint Temple Meeting

Dear Mr. Wurzel:

This summarizes the various topics discussed during our December 23, 1980 meeting. We have agreed on the following:

- 1) The Temple of the Covenant will donate to the Hebrew Tabernacle a Lump Sum Contribution (approximately \$40,000), immediately following the Temple of the Covenant's dissolution, estimated to take place in early March, 1981.
- 2) The Hebrew Tabernacle will allocate from such Contributions \$100 to each member of the Temple of the Covenant joining the Hebrew Tabernacle. This sum of money covers full payment towards the existing building/mortgage fund assessment.
- 3) The balance of said Contribution (lump sum minus building/mortgage fund allocation described in #2 above) will be earmarked towards the payments of membership dues at the prevailing rates (\$125.00, 1981) for each Covenant Member joining the Hebrew Tabernacle. The membership dues will be covered until such time as the monies remaining in the Contribution Account are fully depleted. Thereafter, each member will be responsible for the payment of his/her membership dues.
- 4) The Hebrew Tabernacle offers to the new joining members first refusal choice for available seats in the upper sanctuary.

Mr. Fritz K. Wurzel

-2-

December 24, 1980

- 5) The Hebrew Tabernacle agrees to provide High Holyday Prayer Books to each joining member of the Covenant.
- 6) The Hebrew Tabernacle will provide wall space in the main entrance hall (adjacent to Tree of Life) for the mounting of 2 large Covenant Memorial Tablets. All costs for cleaning, transporting, and hanging of tablets will be borne by the Covenant.
- 7) Seat assignments for all joining members will be arranged by the Temple of the Covenant.

I hope that the above accurately reflects the essence of our discussion.

We look forward towards the joining of our two organizations and the happy relationship of one harmonious family.

Shalom,

ERNEST HARTOG  
President

EH/er

cc: Max Hamburg  
Richard Feist  
Kurt Schloss  
Paul Ganzman

April 27, 1981

The Honorable Robert Schwartz  
Vice President of Temple of the Covenant  
720 Ft. Washington Avenue  
New York, New York 10040

Dear Sir:

This is to acknowledge our phone conversation of this day and to confirm to you that, in return for your contribution to the Hebrew Tabernacle of the sum of \$41,300, the 118 members of the Temple of the Covenant will achieve full membership in the Hebrew Tabernacle with membership dues fully paid for the fiscal years 1981 and 1982.

We are eagerly looking forward to your coming on board and to enjoying a great relationship for many years to come.

With all good wishes and best regards,

Sincerely yours,

ERNEST HARTOG  
President

EH/sk

cc: Mr. Ernest Schlein  
President of Temple of the Covenant  
730 Ft. Washington Avenue  
New York, New York 10040

May 14, 1981

Judge Robert Schwartz  
720 Ft. Washington Avenue  
New York, New York 10040

Dear Bob,

Consistent with our recent telephone conversation, allow me to reassure you that all the terms delineated in my letter of December 24th, 1980, to Fritz Wurzel are valid and strictly enforced by the Hebrew Tabernacle. For the record, let me clarify the Mortgage Fund/Dues affecting the 118 new members, (formerly with the Temple of the Covenant).

1. The Mortgage Fund obligations have been fulfilled and no additional assessment will be levied under the present plan.
2. The membership dues are fully paid up for the years 1981 and 1982.

Starting with 1983, and beyond, all members are required to pay the regular membership dues. They also must comply with all Temple regulations and assessments that may be levied at that time.

I hope that this clarifies any possible misunderstanding. Looking forward to seeing you soon and wishing you well. Best regards.

Sincerely yours,

ERNEST HARTOG  
President

EH/sk

Mrs. Harriet Aron	106 Pinenurst Ave.	N. Y. 10033
<del>Mrs. Maxine Baar</del>	<del>570 Ft. Washington Ave.</del>	<del>10046</del>
Mrs. Irene Baltuch	110 Bennett Ave.	10033
Mrs. Freda Barnett	110 Bennett Ave.	10033
Mr. & Mrs. Walter Barton	630 Ft. Washington Ave.	10040
Mr. Kenneth L. Batt	615 West 172 St.	10032
Mrs. Ruth Batt		
<del>Mr. Max Biener</del>	45 Fairview Ave.	10040
Mrs. Isidor Bloch	336 Ft. Washington Ave	10033
Mr. M. Blumenkranz	143 Bennett Avenue	10040
Mrs. I. Blumenkranz		
Mr. & Mrs. Nathan Brandis	280 Ft. Washington Ave.	10032
Mr. & Mrs. Irving Cohen	220 Cabrini Boulevard	10033
Mr. Irving Davis	44 N. Broadway	White Plains, N.Y. 10609
Mrs. Martha Dubin	4 So. Pinehurst Av.	10033
Mrs. Matilda Eichtersheimer	4395 Broadway	10040
Mr. & Mrs. Beno S. Eisenstadt	730 Ft. Washington Av	10040
Mr. David Feinberg	199 Sherman Ave.	10034
Mrs. Sylvia H. Feinberg		
Mr. Harold Firstman	1 Cabrini Boulevard	10033
Mrs. Lilo Flatow	80 Bennett Ave.	10033
Mr. & Mrs. Fleishman	3299 Cambridge Ave.	Bx. 10463
Mr. & Mrs. Fred M. Fried	100 Overlook Terrace	10040
Mr. & Mrs. Jaques Glaser	140 Van Cortlandt Av. West	Bx 10463
Mrs. Rhea Goldfarb	160 Bennett Ave.	10040
Mr. & Mrs. Sidney Gray	500 W. 235 Street	Ex 10463
Mrs. William M. Harnden	500 Ft. Washington Ave.	10033
Mrs. Jenny Herzlich	825 W. 179th Str.	10033
Mr. Hans Hirsch	3671 Hudson Manor Terr.	Ex 10463
Mr. David Kaufmann	243 West End Ave.	10023



Mr. Edward Kaufmann	1425 Bedford St. Stamford, Conn.	16905
✓ Mr. & Mrs. Stanley Kaufmann	914-834-8117 3240 Larchmont Acres Larchmont, N.Y.	10538
Mr & Mrs. Harry Kheinsberg (KLEINBERG)	11 Vermilyea Ave.	10034
✓ Dr. & Mrs. Irwin Kolin	630 West 246 Str. - 884-5498	Bx 10471
Mrs. Ruth Kraft	736 West 186 Str.	10033
+ Mrs. Selma Landaue ✓	860 West 181 Str	927-0867 10033
✓ Dr. & Mrs. Herbert S. Leopold	914-235-7902 228 Rogers Drive Scarsdale, N. Y.	10583
Mr. & Mrs. Leopold Levison	105 Bennett Ave	10033
Miss Julia Levison	200 Pinehurst Ave	10033
Mr. & Mrs. Theo M. Lorch	100 Thayer Str ,	10040
✓ Mrs. Helen Lowe	914-476-3857 527 Riverdale Ave. Yonkers, N.Y.,	10705
Mrs. Martha Mannheimer	10 Overlook Terrace	10033
Mr. & Mrs. Herbert Marx	95 Cabrini Boulevard	10033
Mrs. Tovi Marx	499 Ft. Washington Av.	10033
✓ Mr. & Mrs. Al Mandel	33 Buckingham Rd. Tenafly, N. J.	07670
Mrs. Elsa Mechor	130 Wadsworth Ave.	10033
Mr. & Mrs. Alfred Mendel	69 Bennett Ave	10033
Mr. & Mrs. Paul Meyer	860 West 181 Str.	10033
Mrs. Bessie Meyrowitz	610 West 173 Str.	10032
Dr. & Mrs. Henry Mintz	900 West 190 Str.	10040
Mr. & Mrs. Alfred Mortge	4500 Bway	10033
Miss Lillian Myers	196 Pinehurst Ave.	10032
Mr & Mrs. Hy Neidich	80 Haven Ave.	10033
Mrs. Susanna Plawner	860 West 181 Str.	10033
Mrs. Eileen Radlauer	160 Bennett Ave	10040
Mr. & Mrs. Joseph Rosenbluth	720 Ft. Washington Ave	10033
Mr. & Mrs. Henry Rosenow	395 Ft. Washington Ave.	10033
Mrs. Mandell Rosenblatt	180 Cabrini Boulevard	10040
Mrs. Ethel Rosenthal	730 Ft. Washington Ave.	10040
Mr. & Mrs. William Rosenthal	100 Overlook Terrace	10040

Miss Greta M. Pick	860 West 181st Str.	10033
✓ Mr. & Dr. David S. Popper	3411 Irwin Ave. — TU 4- 0286	Ex 10463
Mrs. Paula Salzman	870 West 181 Str.	10033
2 ✓ Mr. & Mrs. Milton Schneider	359 Ft. Washington Ave.	10033
Mr. & Mrs. Ernest Schlein	730 Ft. Washington Ave. 928-3842	10040
Mr. & Mrs. I. Schuster	730 Ft. Washington Ave. 928-4246	10040
Judge & Mrs. Robert Schwartz	720 Ft. Washington Ave.	10040
✓ Miss Ruth Schwartzkopf SCHWARZKOPF	4580 Broadway 942-8245	10040
Mr. & Mrs. Adolf Seeman	825 West 179th Str.	10033
✓ Mr. & Mrs. Herbert Seligmann	Hythea A3004 Century Vill. Boca Raton, Fla. 33434	10040
Mrs. Mildred Shultz	620 Ft. Washington Ave	10040
✓ Mrs. Lillian Simon (DAVID)	115 Bennett Ave.. 927-0040	10033
Mrs. Lillian Sontheimer	72 Pinehurst Ave.	10033
Mr. & Mrs. Max Spector	701 West 175 Str.	10033
✓ Mrs. Salome Stern (BERTHOLD M.)	41 Bennett Ave. — 795-3452	10033
Mr. & Mrs. Lewis Sulkes	736 W. 186 Str.	10033
2 ✓ Mr. & Mrs. Walter Tausk	525 West 235 Str.	Bx 10463
Mr. & Mrs. Jerome Vigushin	105 Arden Street	10040
Mrs. Augusta Weinberger	720 West 170 Street	10032
Mr. Carl Wolf	44 Bennett Ave.	10033
✓ Mr. & Mrs. Leslie Yellon	525 West 235 Str. K18-1610	Bx 10463
Mrs. Nathan Zacks	80 Seaman Ave.	10034
2 ✓ Mr. Fritz Wurzel	3 Tyne Court Kendall Pk., N.J.	08824

Men's Club of *2121 255 100 1*  
Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

LORRAINE 8-8304

Dear Friend:

You, your family and your friends are cordially invited to  
attend our

SUNDAY MORNING BREAKFAST,  
MARCH 8, 1981  
at 10:00 A.M.

featuring

MRS. IRMA M. TYSON

Who will address us on the Topic:

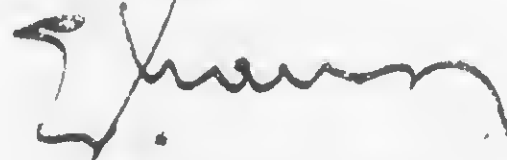
"THE MANYSIDEDNESS OF TRUTH"

followed by a QUESTION & ANSWER period.

The Topic of the Address, as well as the personality of the  
well known Speaker assures a lively discussion and will make  
this Breakfast a very enjoyable and informative event. At the  
same time, it will help support the Men's Club - an Affiliate  
of the Congregation.

For reservations, please call the Temple Office, LO8-8304,  
or return the reservation form at the bottom at your  
earliest convenience.

Cordially,



Ernest H. Marso, Ph.D.  
.....President.

Reservation for Men's Club Breakfast, March 8, 1981

Name: \_\_\_\_\_

Number of Reservations: \_\_\_\_\_

Contribution: \$2.50 per person.

Tel.No. missing:

Max Biener 45 Fairview Ave NY 10040

*Unlisted #*

*Kö 3-6540-*

Mr. & Mrs. Jaques Glaser

140 Van cortlandt Ave. West Bronx

*no # could be found by 10463  
information*

Mr. & Mrs. Al Mandel

Tenafly NJ | 201 871-1818

Mr. & Mrs. Milton Schneider

359 Ft. Wash. Av. WA 8-8758

Mr. & Mrs. Herbert Seligmann.....Fla.

Mr. & Mrs. Walter Tausk

525 W 235 St Bronx

549-7394

Mr. Fritz Wurzel

Kendall Park, NJ.

*- information could not find a #*



*212-571-7671 → Bus*

*Ernest Achler 928-3842*

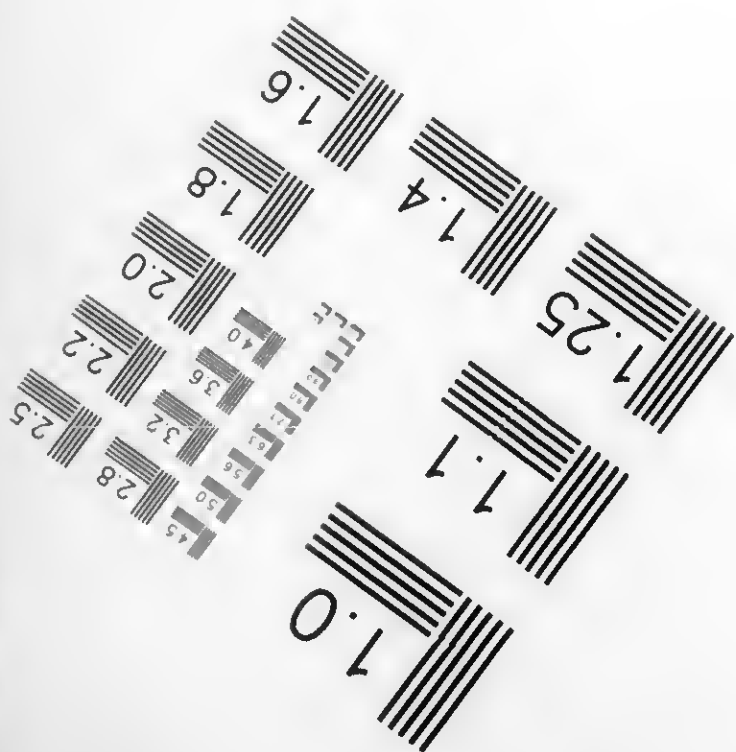
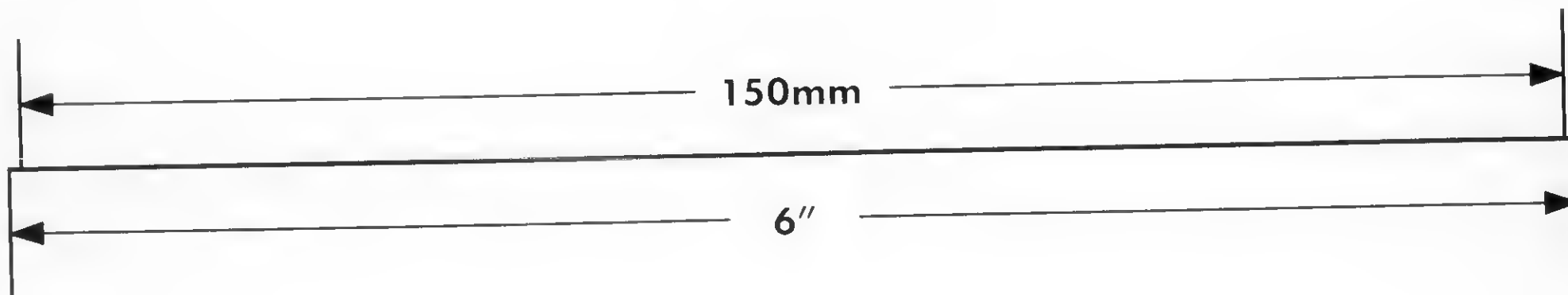
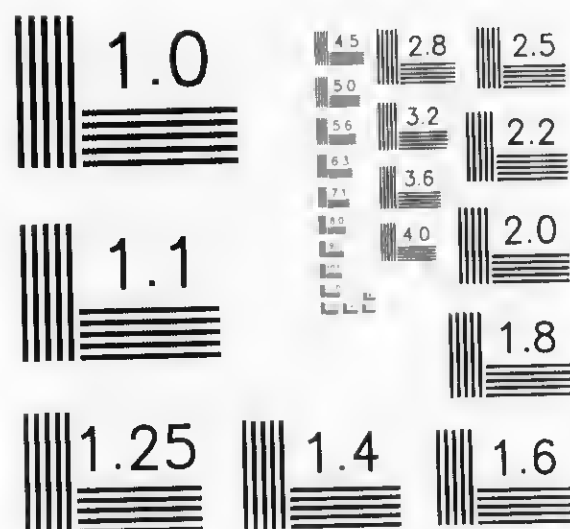
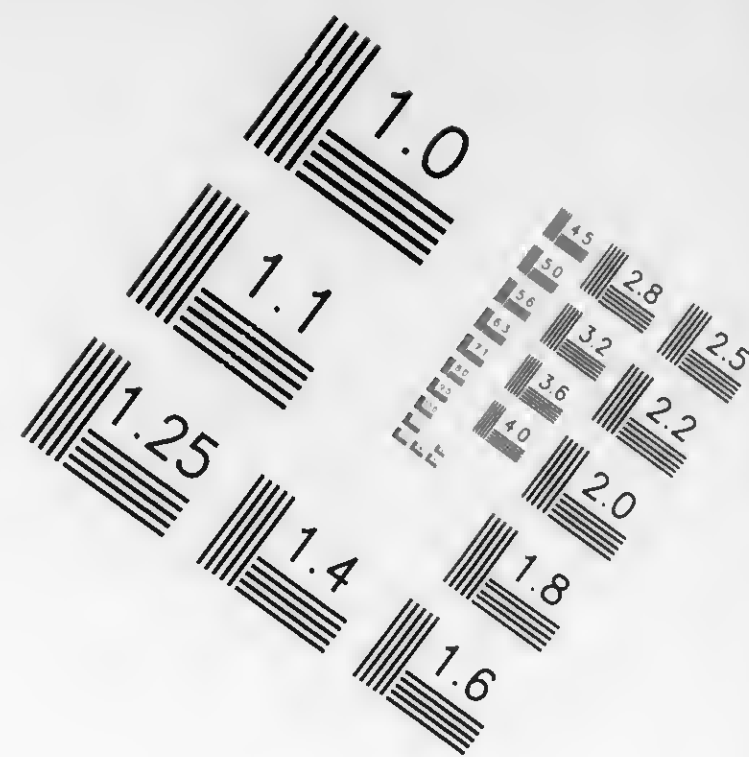
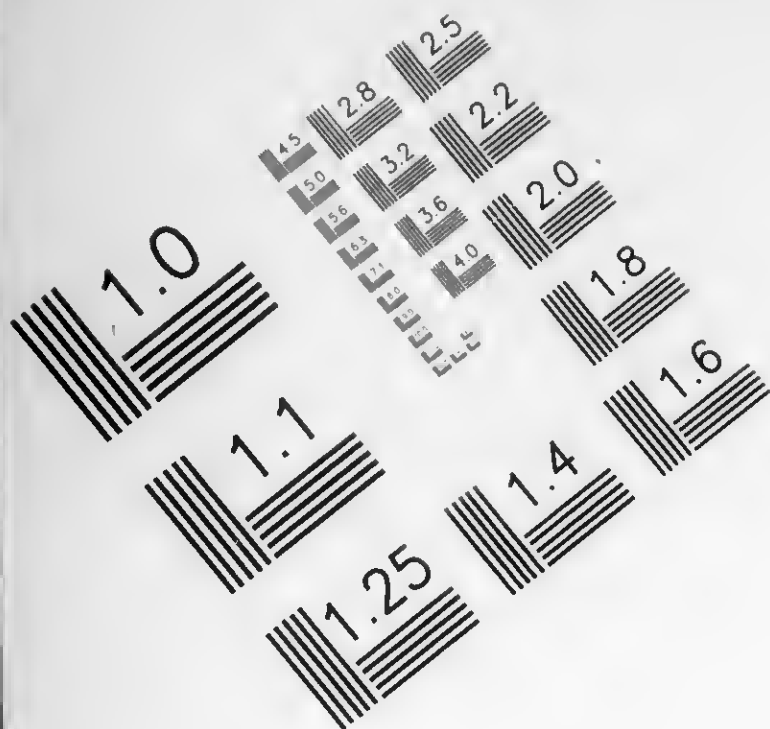
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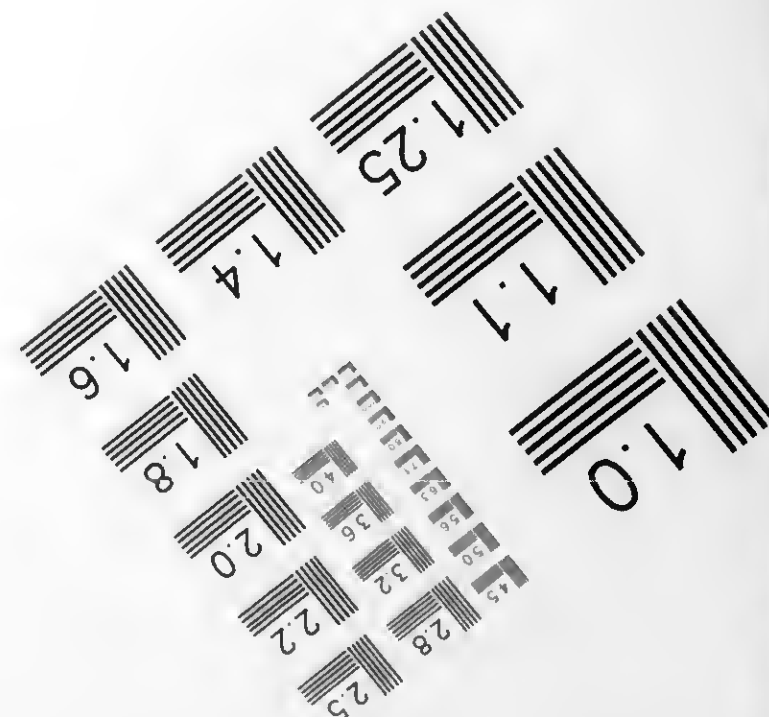


APPLIED<sup>®</sup>  
IMAGE  
Group-  
IMAGING



1653 East Main Street  
Rochester, NY 14609 USA  
Voice (585) 482-0300  
Fax (585) 288-5989

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END OF REEL

PLEASE  
REWIND